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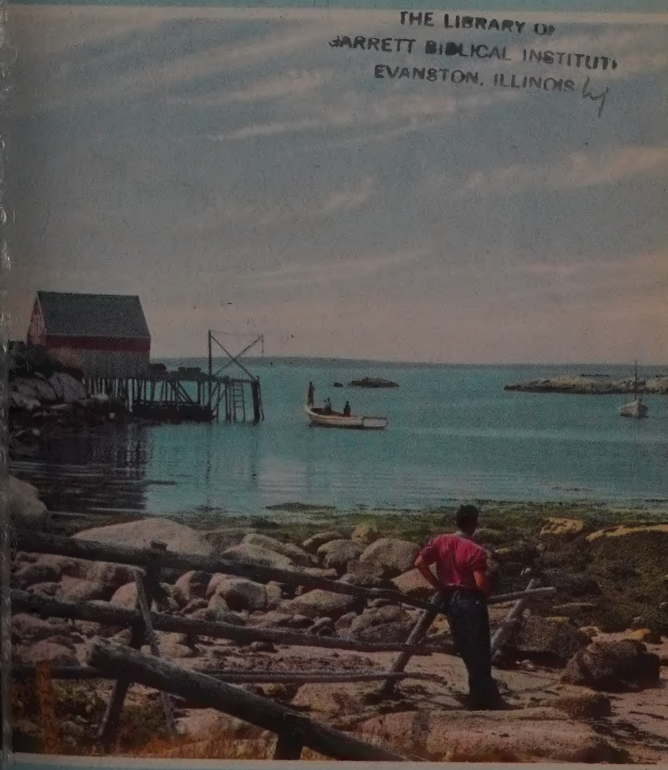

I Would Be God's Channel

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Cover—Indian Harbor, Nova Scotia, by Avery Slack

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from August 20 to September 19

Illumination: I am the illumined child of God, and my whole being radiates the light.

Healing: I am established in the peace, poise, and power of Spirit. My trust is in God, and I realize my perfect wholeness.

Prosperity: My mind and affairs are divinely adjusted, and I am at peace in the consciousness that I have all-sufficiency in all things.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 115 AUGUST, 1951 NUMBER 2

Conscious Mind and Subconscious Mind

from the writings of

CHARLES FILLMORE

WE ARE ALL WELL acquainted with the conscious mind. Through its use we establish our relations with the outer realm and recognize our individual entities. Indeed, there are some who claim that the conscious mind is the only mind there is. They are simply holding a thus far undiscovered country to be undiscoverable. Of such persons as these Cardinal Newman spoke when he said that they "are only possessed by their knowledge, not possessed of it." But in due season they will awake and respond to the call of Spirit to "come up higher."

The subconscious mind is the vast, silent realm that lies back of the conscious mind and between it and the superconscious. To one who does not

understand its nature and its office, it is the "great gulf fixed" between his present state and the attainment of his highest desire, his good. The subconscious may be called the sensitive plate of mind. Its true office is to receive impressions from the superconscious and to reproduce them upon the canvas of the conscious mind. Man, however, having lost the consciousness of the indwelling Father as an ever present reality, has reversed the process and impresses the subconscious from the conscious mind. In this way the former is made to register impressions of both good and evil, according to the idea held in conscious mind at the time the impression is made. And since it is the purpose and the nature of the subconscious mind to reproduce, or to throw upon the screen of the conscious, the exact impression that it has received, the conscious mind is thus made to express two sets of opposing ideas. No enduring structure can be built while this state of affairs continues. "A double-minded man, unstable in all his ways."

Man must go back to his Source and let its clear light flood his whole being with Truth. He must lay aside forever the idea of serving two masters and must look to the one Master, even Christ, the spiritual consciousness within. Jesus said that He came not to destroy the law, but that the law through Him might be fulfilled. It is the mission of every one born into the world to fulfill the law of Being; one can do this work only by working from cause to effect.

"Be subject therefore unto God . . . Draw nigh to God, and he will draw nigh to you." It is a con

fort to know that we do not have to make the entire journey alone back to the Father. We read that when the prodigal son was coming back to his father, "while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him."

The superconscious mind is ever ready to pour forth the divine blessing, quick to respond to the call of the conscious, which it meets on the middle ground of the subconscious. Spirit is omnipresent, but man has hedged himself about by a world of illusion of his own creating, and through its mists he cannot see the Father, or catch the light from the superconscious mind. Jesus came to give us conscious control of the intelligence and the power necessary to dispel these mists, in order that "the true light, *even the light* which lighteth every man, coming into the world," might shine full upon us. Thus we see that the superconsciousness sends its rays of intelligence and power first into the consciousness, and that through their influence man is led to seek the kingdom within, where all things are added to him.

The superconscious mind lifts up, or regenerates, both the subconscious and the conscious, transforming them into the true image and likeness of God. The conscious mind must be faithful during this transformation. It must look ever to the superconscious for all direction and instruction. It can of itself do nothing with assurance, because the Spirit of wisdom rests in the superconscious.

The subconscious exists for the benefit of the conscious mind, but unless regenerated it thwarts

the efforts of the conscious at every step, so that "ye may not do the things that ye would."

The subconsciousness is sometimes called memory. One whose subconscious mind has not been systematically trained, or awakened, is often heard to say that he has "a poor memory." Sometimes he tries to recall a word or a name that he "knows as well as he knows anything," but he cannot speak it. Several days later, perhaps, when there is no longer any desire to recall it, the word "comes to him." The subconsciousness has reproduced it, but the process has been slow.

The subconscious mind can be trained by the conscious to work systematically and reliably, but the conscious mind must be faithful and consistent in creating the impressions that it seeks to make upon the subconscious.

For five years after learning typewriting a stenographer used the sight method. Then the advantages of the touch system (typing without looking at the keys) were impressed upon her and she desired to learn that system. At first she did not believe that she could do it, because she was so "used to the other way" and was engaged in active work, with no time for practice. But the desire continued, and before long an opportunity came. She obtained a different position, where there was leisure for practice. She had daily association with an enthusiastic student of the touch system and she was encouraged in every way. For about six months she devoted her conscious mind to remembering the keyboard and to controlling the movements of her fingers. Eventually the subconscious

mind was so impressed with a knowledge of the right movements and the right positions of the fingers that it regulated them of itself. "Thought is quicker than vision" was her motto during the tedium of practice, and she has proved it to be true. If she strikes the wrong key she knows it instantly without having to look at her work, and she has been heard to say that her fingers express her thoughts much better than her tongue, because they have had so much attention and such persistent drill. Of course the fingers can do nothing of themselves, because mind is the only actuating power.

The subconscious mind is also known as the heart, and the many references to it in the Bible show that its nature and its office were well understood by the writers of Scripture. "Keep thy heart with all diligence; For out of it are the issues of life," indicates the importance of the proper development of the subconscious mind. Man cannot, however, keep his heart, or control the expressions from his subconscious mind, without the aid of Spirit. The superconsciousness reaches to the depths of the subconscious and sets free the energies bound in error thought; that having been done, man can easily reach and mold the subconscious, in harmony with divine ideas. The regeneration of the subconscious is not the work of the conscious, but of the superconscious mind acting in harmony with the conscious.

The Spirit of God, speaking through Ezekiel, commands "Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit." This command

is to the conscious man, or mind. But later the Spirit of God says, "A new heart also will I give you, and a new spirit will I put within you," thus signifying that the whole mind must be embraced in the regeneration. There must be perfect co-operation of the three phases of mind in order to produce the perfect man. "I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings." "Purify your hearts, ye doubleminded," says James. We purify our heart when we turn conscious attention within and the pure ideas of the superconscious mind come forth to meet our call. "He that is joined unto the Lord is one spirit." When we seek the superconsciousness and make conscious connection, with it we harmonize all the forces of mind and body; we lift up the subconscious until a complete, conscious unification of the three phases of mind is effected and we become established "in singleness of . . . heart." We can say with the Psalmist, "His heart is fixed, trusting in Jehovah." We fear nothing, for we know that we draw upon the divine ideas in God-Mind and that they all are good.

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace now be established throughout the world, in the name of Jesus Christ.

Pray Believing

L. STEVENS HATFIELD

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

HOW OFTEN we hear people say, "I pray, but my prayers are never answered." Jesus' promise is if we ask believing, we shall receive. If we do not receive when we pray there would seem to be something lacking in our spiritual approach; perhaps there is some element of disbelief, or something, when added to prayer, that makes it a living, efficacious thing, yielding the fruit we need.

What is this something that makes prayer alive? What is it that one person puts into his prayer that brings results while another, lacking it, seems to pray just as earnestly and gets no results?

Many prayers are begging prayers, coaxing prayers. We try to wheedle God into giving us something. We try to persuade Him to give us exactly what we want. That is not true prayer. If we understand the nature of spiritual man we know that we are heirs to all the blessings of the Father and that these blessings are ours to enjoy here and now. Through prayer we seek to realize their presence, and in order to do this we must remove from our mind all thought that we lack these blessings, which are ours already. We must endeavor to reach the place in consciousness where we cannot conceive of lack.

We must in Spirit see ourself in possession of the thing for which we are praying.

In prayer we must be able to drop all belief in the power or presence of what we do not want or what we wish to be rid of. If we are to know the power of God and bring it into manifestation in our life, we must give up all belief in an opposing power. If God is the one reality, we must give up all belief in the reality of anything contrary to Him. We must think health instead of sickness, plenty instead of lack, harmony instead of discord. In prayer we must enter into the high consciousness in which we behold ourself free from every negative belief. We must feel the power and presence of God penetrating every cell of our mind and body. We must feel at one with Him.

"I and the Father are one."

In our periods of silent meditation we must feel so full of the consciousness of God's presence that we can feel ourself being made whole, that we can see our good being realized, that we can relax in the knowledge that all is well no matter what seems to be troubling us in the outer world.

Having met God in "the secret place of the Most High," knowing that whatever you have asked for is now yours in Spirit, do not doubt the healing power of prayer, do not lapse into the old way of thinking, but keep true to the high ideals that God has shown you in the silence.

The more we think of ourself as powerful and of our power as coming from the Christ within the greater will be our resistance to thoughts of weakness and disease.

When our thoughts are scattered and our attention is distracted we lack interest. If we are more interested in feeling sorry for ourself than we are in knowing God, our prayer will be weak and ineffective and will avail us nothing. If our thoughts ramble when we try to get still in the silence, we may know that we have not centered our thoughts on God. This is one reason why we should begin our prayer period with words.

"Take with you words, and return unto Jehovah."

Take an affirmation such as "Be still, and know that I am God" and center your attention on it to the exclusion of everything else. Concentration is not mental strain. You need to relax to be at peace, meeting the issue with a calm consciousness that your words are "Spirit" and "Truth." You must be relaxed mentally as well as spiritually. The clearer you can see yourself in possession of the thing you want, doing the thing you want to do, the nearer you draw it to you.

Right thinking is the connecting link between your mind and the mind of Spirit. Jesus taught "Ye shall know the truth," and certainly there can be no way of knowing the Truth except through right thinking. When we think right we pray right. Before you really learn how to pray you will quite likely have the experience of praying many times with the feeling that your prayer has accomplished nothing. You may get into the habit of praying just for the feeling of satisfaction it gives you or for a certain feeling of obligation, being conscious all the time that your prayer is just so many words

with no Spirit behind them. Or you may be so busy praying, asking God for something, that you do not take time to listen to His answer.

Prayer is spiritual exercise, and as you progress the ability to hear God's voice is developed to a degree that opens a surprisingly clear communication. It is a listening time as well as an asking time. Much of the fault of unanswered prayer lies in the fact that we take up all our time asking God for things and giving Him no opportunity to tell us how to go about getting those things. This kind of prayer is definitely a one-sided affair.

The negative-minded person is not receptive to an answer to prayer. You must expect something to happen when you pray. You must be definite in what you ask of God. You must be sure that you actually need what you are praying for, and rest assured that you will get what you ask for, though it may not always come in just the way you want it.

"Not my will, but thine, be done."

Where a problem exists, there also is the presence of God, the protector, helper, and friend.

"When thou passest through the waters, I will be with thee;" "I, Jehovah, am thy Saviour."

When you pray rise out of the thought of your personal need and think of God as guiding and directing you into that which is for your highest good. When you pray for health think of God as giving you perfect health, feel your body tingling with health, and thank Him for the realization of His manifestation of health in you. When you pray for abundance see abundance all around you, bring

slowly to a focus on whatever it is you need. If it is money see your purse filled. See money coming to you in abundance. Do not tell God the source from which you wish this plenty to come, but let Him be the custodian, the giver of all good things. Ask, then give thanks, and keep the channel open.

Your prayer is answered the moment you get a clear realization of your oneness with God and with whatever you desire to bring into manifestation. Begin right where you are to do the thing nearest you that will start you on the road to accomplishment. Do it no matter how small or unimportant it may seem at the time. The fact that it came to your mind at that exact moment is your cue to do it. Do your best right where you are and you will receive wonderful new ideas; you will see new doors opening that will lead you to your good. You will be led to do the thing that will bring you complete happiness, and you will discover that your prayer has been answered for your highest good.

A woman once came to me in tears because she could not dispose of her home, which she no longer needed and which she had to dispose of. As the days and weeks went by and no buyer showed up I asked her if she was ready to turn her house over to a new owner. She assured me she was. I asked her if she could vacate at the end of that week, and she said that she would need time to pack and to dispose of things she no longer wanted. I said, "Then you are not really ready for a buyer, are you?" She caught my meaning and went to work. At the end of two weeks she disposed of her home at a price above that which she had been wanting.

When you pray, give thanks that your prayer is answered and then do something about its fulfillment. It will surprise you how quickly the answer will come.

"I will pray with the spirit, and I will pray with the understanding also."

Through prayer you are identified with God and all that He is. Living in a state of constant prayer, you are in an attitude wherein you are free from the disquiet, restlessness, and poverty of the world about you. When you pray, you are communing with that within yourself and others which is divine, pure, perfect, and powerful. You are making direct contact with the Spirit of Christ within you. You become conscious once more of His words. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." They will become alive with a new meaning for you, and you will know that your prayer is answered in the name and by the power of Jesus Christ.

"Whatsoever we ask we receive of him."

"Let my prayer enter into thy presence."

"Pray without ceasing."

"*I give myself unto* prayer."

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

To enter heaven a man must take heaven with him.—HENRY DRUMMOND

The Meek Shall Inherit the Earth

ELIZABETH LANDEWEER

ON THE BANKS of the Euphrates, the ancient city of Ur of the Chaldees slept beneath dark palm trees. High overhead, the great pale galleon of the moon ploughed through a sky of luminous quicksilver. A desert wind slatted the palm branches, camel bells tinkled, and softly from within the blue shadows of the temple rose the subdued chanting of moon worshipers. On such a night, Abram was born.

A hundred miles to the southeast, the waters of the Persian Gulf glittered in the tidal wave of moonlight. Westward, the moon stretched a spreading white mantle across the shifting dunes of the Arabian Desert, struck diamond glints from an arm of the Red Sea, and flung molten spray against the curving shoreline of Egypt. The primitive adorants prostrated themselves before its light, for the moon was God—or so these desert nomads believed.

When Abram grew to manhood, he and his people left Ur and wandered northward along the Euphrates, seeking better grazing for their flocks. Finally, they came to the city of Haran, and there they unfolded their tents, settled down, and founded families.

It was about this time that God first spoke to Abram. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great

nation, and I will bless thee, and make thy name great; and be thou a blessing."

Now Abram had become rich in Haran. Why should he make a move fraught with personal danger and discomfort? He owned huge flocks and many droves of camels. He had taken young and lovely Sarai for his wife, and he had many servants and retainers. It is doubtful that Abram really wanted to renounce his comfortable and established way of life to become a wanderer. It is certain that had he asked his moon-worshiping neighbors for advice he would have met with out-and-out derision. Yet he could hardly have known how much hinged on his obedience.

The silent urgency of countless thousands yet unborn must have prompted him at his moment of decision, and he did not fail to make the right one. For Abram, like his ancestor Noah before him, was meek and humble toward God. Thus it was that Abram was later to become the patriarch Abraham, father of his race and standard bearer of our Christian faith as we know it today.

Abraham was "a hundred three-score and fifteen years" old when he died, according to Biblical account—"an old man, and full *of years*"—yet he lives today as one of history's most outstanding examples of humble obedience to the will of God.

Many hundreds of years afterward, Jesus of Nazareth stood on a mountain in Galilee. He had been talking quietly to the throng, and now He spoke again. These were His words: "Blessed are the meek: for they shall inherit the earth."

Gathered at the Master's feet were a host of th

descendants of Abraham, yet it is doubtful if many of them fully understood the significance of these words. However, had Abraham been numbered among the multitude who listened, he would have nodded instant comprehension. Had not his own life been a living illustration of the truth of this simple statement?

Jesus, far greater than Abraham, said of Himself: "I am meek and lowly in heart," and straightway proceeded to live a life and propound a teaching that was to stand forever as a symbol of humility and selflessness. Yet when He stood accused before Pilate and might well have cringed had there been servility in Him, Jesus did no such thing. More regal in demeanor than Pilate himself, Jesus furnished an unforgettable example of what it means to be a king among men.

Jesus taught, "Love thy neighbor as thyself," but on one occasion He scourged the money-changers out of the temple. Jesus loved His mother and His brothers, but when told that they had come from a distance to see Him and were even then waiting, He remarked, "Who is my mother? and who are my brethren?" Jesus lead a life of personal blamelessness, yet nevertheless castigated the self-righteousness of the priests and law-givers, and Himself chose to associate with sinners and publicans. He who spoke with fearless disregard for His own safety, yet advised His disciples, "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you."

There is no paradox here. Jesus in His valiant

integrity completely disproves the theory that to be meek toward God is to be weak and spineless.

How are the meek to inherit the earth? Go deep within yourself, open your heart and mind to the Father's wisdom, and He will faithfully reveal the way by which you are to come into your divine inheritance. As Charles Fillmore has said, "The further you go into mind the wider its horizon until you are forced to acknowledge that you are not the personal, limited thing you appear, but the focus of an infinite idea. That idea contains within itself inexhaustible possibilities."

We find that wisdom comes to us in the silence and in the realm of direct communion with God we experience a sense of freedom we have never known before. Yet once having discovered that we are far more than our body, we are sometimes tempted to regard the body as an encumbrance. Spirit yearns to be free and unconfined, and we mistakenly believe that we err by not giving Spirit free rein no matter what happens to our flesh. We compromise with our body by proceeding to forget it insofar as we are able.

Having implicit faith in the goodness of God I cannot think He means our body to be a prison house to us, or that we are tied to "gross matter" because of some concept of karma. On the contrary I believe God regards the body as a part of His eternal plan, and wills that eventually we shall learn how to find our greatest measure of peace and freedom within it.

At the moment of writing, I can raise my eyes and look out the window upon a pear tree loaded w

young green fruit. Now, I cannot feature a pear tree as ever wishing to deny its own roots, bark, or trunk. It is most innocently and uncompromisingly a pear tree through and through. God blended spirit and flesh into one to make this person I call myself. Nor can I, in my search for oneness with Him, fail to remind myself, "What therefore God hath joined together, let not man put asunder." If it is true that Jesus was the word of God made flesh, with all my heart I say, "Thank God, so am I!"

The more I explore Divine Mind, the more convinced I become that highest wisdom eventually reveals itself in lowliest fact. I believe we overlook, instead of failing to look high enough. Truth exists in palpable and self-evident form right before our very eyes, all around us at our side, and right under our feet. We say that Spirit is invisible, yet we see it manifest in grass, in flowers, in flesh, and in all form. We have only to listen closely to the familiar sounds of every day to detect the eternal harmony. Moment by moment, we touch and handle that which God has wrought. We taste of Spirit in the juice of wild strawberries, the good homely sweetness of bread, the cool freshness of water. The scent of rain, the salt of sea breezes, the fragrance of a rose—are not these the very breath of God?

Exuberantly, joyously, without pause or cessation God presses the unseen outward into form. I cannot think He is suddenly going to change His mind about creation and let everything go flitting off into formlessness, into intangibility. No matter what happens to the body, I believe that the same Spirit that nerved and formed us once will nerve

and shape us again.

"What is man, that thou art mindful of him?" Ralph Waldo Emerson speaks of man as being "God in nature." But this does not fully define man to me. Rather, I would say that man is God delighting in nature, and working from this end back toward the beginning: Man is God looking upon His works and calling them good—yet continually finding ways to improve upon them. Man is God listening to the chirr of insects or the voices of mankind—meanwhile evaluating the mechanics of sound. Man is God tasting of the fruits of His planting—yet cross pollenizing to get new varieties. Man is God breathing the perfumes of the earth, yet campaigning for smoke abatement and the abolishment of fetid factory odors. Man is God saying, "Life is good—let's make it better!"

Just as England trumpets, "There'll always be an England!" so do I affirm, "That which is man will always be man!" We may go through periods of being Spirit, free and unconfined, but eventually when we have learned how to live with a body and keep it young forever, we shall attain into a permanent home—not a "tent of the night!"

Jesus was meek and lowly, yet by some power of self dominion we have not yet attained, He lifted His slain body and filled it anew with unconquerable life. Dare we not hope that one day we too shall be able to say as He did: "I have power to lay it [the body] down, and I have power to take it again. This commandment received I from my Father." Yes, we dare. And on that day the meek shall inherit the earth.

Faith Is Your Key to Health

CHARLES H. MATTERN

IN THE 5th chapter of Luke we read, "And it came to pass, while he was in one of the cities, behold a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean." Jesus put out His hand and touched him, saying, "I will; be thou made clean," and immediately the leper was healed.

Some nineteen hundred years later a victim of an acute neural condition that had defied all medical treatment decided to put spiritual healing to the test. He sought out a local Truth center and solicited the help of a Truth worker. Under the guidance of the worker, he learned to develop his faith in the Christ healing power by committing to memory affirmations for his perfect health. Soon the Truth statements became a veritable part of his innermost consciousness. There was an awareness that healing, perfect and complete, was being accomplished in his body, and the realization that his faith was making him whole quickened his perfect and complete healing.

In these two instances, separated by some nineteen hundred years, one important factor stands out: faith in the Christ power to heal. The leper's, "Lord, if thou wilt, thou canst make me clean," and the neural victim's realization of an inner quickening to health were their keys to wholeness. It is inter-

esting to note that Luke, a physician trained in the rigors of Greek logic, makes it quite emphatic that the leper's faith surmounted the belief that leprosy was incurable and thus accepted divine healing. And Luke points the way for you, for me, to the inevitable recovery from any so-called "incurable" disease. The path of faith is open. Let us follow it.

That the Christ heals just as effectively today as when Jesus walked among men there can be no doubt. The truth of such promises as, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you," is proved daily. Evidence is overwhelming that God's Truth is omnipotent, overcoming all infirmities when put to the test.

Our primary question is, "How can we demonstrate these truths; how can we bring divine healing into full manifestation?"

The lowly Carpenter laid down the principle in these words, "According to your faith be it done unto you." Today we know that perfect health materializes to the degree that we develop our faith in the Christ healing power.

The first step toward that development of faith stands out quite prominently—the acquiring of the courage to eliminate from the mind all negative aspects of sickness.

Mark tells us of blind Bartimaeus, who, when he heard that Jesus of Nazareth was passing by, called out, "Jesus thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me."

Jesus heard and asked that the man be brought to Him.

"And Jesus . . . said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way."

Here, indeed, is an illustration of putting aside negative thoughts.

In spite of the protests of the crowd, Bartimaeus unflinchingly sought divine healing. We, too, must rise above the seemingly impossible situations that may encourage a "what's the use?" attitude. Reason may tell us that our case is hopeless and point out so-called indisputable facts for support. However, let us remember that reason is theoretical and confined solely to human limitations; whereas, faith in the Christ power to heal is active knowledge. Faith is a spiritual power and reaches above and beyond human limitations to mold perfection. Faith is a mighty creative force, "assurance of *things* hoped for," which opens the door of the positive heart and mind so that God's Truth may flow with ease into our being and raise us to wholeness.

The second step in the development of faith is our learning to leave the burden of illness in His safekeeping once we have brought it to Him in prayer. Once we have made the sincere and earnest decision to seek divine healing through communion with our heavenly Father and do not allow the burden to remain on our shoulders any longer, we reach a "turning point," from which we can gener-

ate a high degree of faith. Here there is a definite inner feeling that the bonds of illness are being broken.

A brother had been praying for the recovery of his sister for several months. As the illness persisted, his anxiety mounted to such a pitch that the burden of his sister's illness seemed to rest squarely upon his shoulders. On the advice of a doctor the sister was rushed to a hospital for immediate surgery. Surgery was dangerous because the patient's white blood count was very low and her general physical condition poor. As the brother sat waiting in the hospital anteroom, he prayed: "O God, she is in Your hands now. Man's extremity is Your opportunity. I know that she is being healed now." Gone was the burden that he had been carrying. A calm fell over him, a feeling that all was well. A short time later, the surgeon came up to him and said: "The condition has improved to such an extent that there will be no need for surgery. It is a most unusual turn of events. She will be out of the hospital in forty-eight hours and well on the way to recovery."

Again we see the power of prayer accomplishing all things in His name when we but leave the burden in God's safekeeping.

The next step toward developing that faith which makes us whole is to read and study the healings of Christ as recorded in the New Testament. There we find assurance that the Christ who healed the lame, the halt, and the blind is yet with us; His loving presence still surrounds us. Time seems to melt away, and we know intuitively that we are being healed.

A friend supplemented her seeking health with an intensive study of the Gospel of Luke. She said that a certain vitality was developed within her, which opened her heart and mind to the truth that the Christ still heals. Luke's beautifully told story of the Master's works inspired her to call on the Christ power for perfect health. Today she is well and strong.

The final, and perhaps most important, step in developing that faith which moves mountains is to cling to the Truth despite negative appearances to the contrary. The affirmation for perfect health is not autosuggestion. The Truth statement awakens a dormant spiritual energy within us and brings a realization of harmony into our consciousness. To affirm is to speak words of power.

The Christ presence surrounds me, and His healing power flows freely and abundantly into my being, raising me to perfection.

We enlarge our concept of the Christ healing power to the degree which we unfold and transform our consciousness of a Truth thought. The transition from a sick body to a whole and perfect body comes about through our receptivity to God's Truth. To the extent that we believe and cherish an affirmation for health, to that extent do we open our heart and mind to receive the Christ healing power. And to that extent, our faith goes on to full manifestation. It is thus that faith accepts divine healing.

A friend who had been suffering from a prolonged illness was asked if she believed in the Christ healing power. She replied, "I believe, but——."

When it was suggested that the "but" be eliminated and her thought be "I believe that the Christ power is raising me to wholeness," she agreed to use the Truth statement. Slowly but surely her condition improved, until a complete healing became manifest. The affirmation for health had cleared away the negative "but," and it opened wide the channel for the inflow of the healing power of the Christ into her life.

Through experience with the sick and bedridden, I know it may be difficult to control emotions and thoughts when pain is ravaging the body. However, I also know that His loving presence will give the needed courage and fortitude. We must try to relax completely. Just a few seconds of calm and poise are sufficient to gain a foothold on the vital flow of Christ power.

Mental and physical forces co-operate. If the mind can attain serenity for a short period of time, the physical condition of the body will improve. Such a Truth thought as *"The Christ power within me restores me fully"* can release the spiritual force that marks the "turning point" from pain to health. There is, I have been told by many who have been in pain, a feeling of transformation, which grows hour by hour, day by day, until health is established. In a word, the Christ speaks Truth to the body temple.

That faith in the Christ power to heal is active knowledge is an undeniable fact well worth repeating. And it is vastly important that we practice the steps outlined above in order to develop this faith which makes for perfection of the body. Our daily

practice in the cultivation of faith will draw divine power to us. Our faith in God's Truth will grow in strength. There will be an ultimate realization of dominion over illness. We need have no fear of failure for "he is faithful that promised."

If recovery seems slow or retarded, we must have patience. One thing we know: Faith is our key to perfect health. We may say, in truth, "Faith makes me whole."

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

He neither Slumbers nor Sleeps

JESSIE WYNNE ARNOLD

Behold, he that keepeth Israel
Will neither slumber nor sleep.

MIKE STILL HAD that brand-new look when, at the age of ten days, we brought him home from the hospital. What an adorable red-faced little mite he was, and how wonderful it was finally to have him at home. Suddenly, I found my happiness slightly dulled by fear, for now I realized that I was completely on my own. Would I be able to handle this new responsibility alone? My husband worked away from home much of the time, often at night. I felt that the whole responsibility was mine. At the hospital, I could put the baby in the arms of a nurse at the end of his feeding period with perfect confidence that he would be well taken care of in the nursery. There was no need for worry or fear then, but now it was a different story!

At home, he seemed such a tiny bundle of humanity, requiring constant attention. What would I do at night? How could I sleep and trust Mike alone in his crib? Would I awaken if he needed me?

At bedtime, on our first night at home, sleep was far away. I made repeated trips to Mike's crib to see if he was still covered, and if he was sleeping soundly. Finally, somewhat exhausted, I realized that this could not go on. This was not the way

handle this new problem and responsibility.

Time and time again, I had learned in the past to depend on God in many situations. But somehow this seemed different. Yet reason told me I could not stay awake twenty-four hours a day to care for this baby. I had to admit my human inadequacies. But what could I do?

Suddenly a quotation from Psalms came to me, immediately taking away all fear.

"He that keepeth Israel
Will neither slumber nor sleep."

This had been a comforting promise hundreds of years ago, and it must certainly be true now. After all, who else could be depended upon constantly? Where had the life in the tiny organism originated in the first place? Surely I had had nothing to do with the enigma we call life, even though I had given birth to the child. What made me think this infant charge was really my responsibility? God was the source of all life, and the power that sustained that life. God filled all space, filled every room in our house; even the air was charged with His life-giving power. This abundant protecting power most certainly filled the nursery.

Needless to say from then on I rested comfortably, waking only when Mike needed my attention. Never again did I find myself unduly concerned about his safety. Before going to sleep, I learned to remind myself that God's protecting love surrounded our baby and that God neither slumbers nor sleeps.

Parents tend to worry about children of all ages and feel their responsibility for them heavy on their shoulders. But how many sleepless nights and anx-

ious days would be saved if they turned their children over to the care of God? "It is a mother's duty to worry about her children," I was told by a conscientious friend of mine who had two teen-agers. It's a sign of a good mother, was her philosophy, and she was very critical of mothers who showed no evidence of anxiety and concern. She thought they showed a lack of sincere love for their children. I could not convince this friend that her turning her children over to the protecting and loving presence of abundant good would be far more effective than her constant, anxious watching over them.

Not only parents, but many persons in all walks of life spend sleepless nights and anxious days worrying over their future. The businessman wonders if he will be able to make an important sale tomorrow. The teacher, the engineer, the lawyer—all may tend to worry about their ability to do their job effectively. Will they be compensated sufficiently so that they will be able adequately to meet their family's needs?

Worry never has solved a problem. It is really the negative approach to the situation. Worry and anxiety indicate a belief in the absence of God, a belief that God cannot or will not answer the need. The fact is that abundant good is ever present and God has already solved the problem. Our refusal to appropriate the answer that is supplied is our failure, not God's.

"He . . . will neither slumber nor sleep," can mean much to humanity. We may be in the habit of depending on what we call our own resources or those of someone else, but we always have the

knowledge that the human body is limited as to the amount of work it can do without rest; and that what we call the human resources are not all-sufficient. No matter how self-sufficient we may feel most of the time, there comes the time when we may feel at the mercy of things we fear. Our comfort can come from the knowledge that our Father is an alert, watchful presence that never shirks His duty, that never grows tired, that never needs rest and sleep, that never goes on vacation. He is an omnipotent, omniscient, omnipresent Being. What more can we want or need?

Our responsibility extends only to the point of turning the situation over to God. Letting go of the problem, and letting God do it! This job of turning things over to God does not mean a state of inactivity on our part, but rather it will probably demand much more activity. Wise constructive activity—God directed—with God taking the responsibility for the decisions. Let go and let God work through you, using your human faculties. Let God do it!

Think of God—abundant good—as an inexhaustible reservoir constantly full to overflowing with pure life-giving water. In every human life is a faucet from this huge reservoir. Like the faucet in your kitchen sink, all that is necessary to obtain its supply is to turn it on.

The reservoir of life will remain untapped, like the city water supply, if you refuse to turn on the faucet. It is as simple as that. Merely turn on the faucet of God's reservoir by thinking aright, and thus make available every good thing that you

need to live the abundant life.

In order to eliminate the worry and anxiety spent in sleepless nights and restless days, construct your life in this way:

1. See your world in its true perspective by knowing that the Father within you is within every one else, and is an inexhaustible reservoir of good.

2. Turn on the faucet in your own life by knowing that it is not human ability but this supply of good within you that does the work.

3. Then as a final assurance of absolute freedom from worry and false responsibility know that God-Mind is always awake and alert. It is active in the ever-present now. Go about your daily work and at night sleep peacefully with perfect confidence that God is omniactive in your life, and that He neither slumbers nor sleeps.

"Be of Good Cheer"

O let me ever be of that good cheer
Of which Christ spoke. It is the cheer of love
And hope and trust that lift the mind above
All weakening thoughts of worry, grief, or fear.

For if I keep good cheer along life's way,
My heart gains courage, and I do not borrow
Imagined cares and hazards of a morrow
But find new joy in every passing day.

—*Mabel Hatton Marks*

Be a Saviour

CLARENCE EDWIN FLYNN

SOON AFTER THE FALL of Jerusalem in 586 B.C., the prophet Obadiah wrote his great condemnation of the Edomites for helping in the attack. Those wild and savage men who were the descendants of Esau had found one more opportunity to oppose the men led by Jehovah who were the decendants of Jacob. Temporarily the flesh had triumphed over the spirit. That it should be only temporary was Obadiah's theme.

Thinking of the ruined city, the ravaged countryside, and the interruption of his people's march of progress, Obadiah closed his message with a prediction: "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Jehovah's."

It is Obadiah's use of the word saviour that I wish to emphasize. He was looking to a better time. A broken city lay around him. Some of his people were on their way to captivity, and the rest were facing a hard life among the devastated houses, fields, and vineyards. But that was not the end. Why? Because there would be saviours, persons who would save the situation.

Saviours are always the hope of restoration and progress. They have thronged to many a Mount Zion and redeemed many a wrecked hope. They have labored humbly and namelessly as well as in the limelight of public notice. Through the centuries,

they have leavened the world life with the wisdom, hope, and courage to keep rising from ruins and moving on to better times and conditions. Jesus was the great divine Saviour, of course; but ordinary persons can be saviours, too. Indeed they must. Saviours are persons who exert a saving influence. It is a role we may all be called upon at times to play. The unusual conditions of today make that possibility a strong probability.

We are called to be saviours of tangled situations. We find them in homes, in business offices, in personal lives, and in all other sorts of places. People lose their way. Their relationships get jangled and out of harmony. Jealousies, rivalries, and misunderstandings rob life of its happiness and beauty. These conditions can go from bad to worse unless some understanding person helps to restore the lost harmony, and they often yield to the cautious hand of a wise saviour of situations.

Jerome K. Jerome's great play, "The Passing of the Third Floor Back," deals with this theme. A stranger comes into a boarding house that is full of unhappy people living mixed-up lives. Before he leaves, he changes a miserable place into a happy one, and he does it all without seeming effort. Had he made an open campaign of it, he undoubtedly would have failed. He did not have to oppose or interfere, but only to infuse the place with a generous spirit of appreciation and good will.

We are called to be saviours of interests—the interest of justice, the interest of brotherhood, the interest of faith, the interest of Truth, and many others. At times some of these interests lag, wit

corresponding loss of morale and progress. That is our challenge.

The fact that interests are invisible and intangible makes them more difficult to evaluate. People think that the unseen is not real, and, therefore, they may not know what is wrong when the consequences of their lost interest begin to develop. They are victims of an unfortunate condition we sometimes call being sense-bound. Much can be done to help them, and help the world through them, by those who can distinguish values, forces, and needs that lie beyond the borderland of the merely physical.

How incalculable is our debt to the great patriots, the great teachers, the great discoverers, the great prophets, and all the countless others who follow in their train! They are makers, givers, and sustainers of the things that keep the world life surging rich and full, and the race marching on toward its divinely appointed destiny. They are saviours of those things that are more necessary to us than we may know.

To this saviourhood, we are challenged by world and personal need. The careless age, the inadequate attitude, the neglectful group—all indicate the need for stimulation of the things by which men live. Let us not only praise and honor the world's true saviours, but unite with and emulate them. The world always needs standard bearers of that which is truly good. They bear the makings of victory in their hands. All people, places, and times are in their debt.

They are like candlelighters who go into the corners of the world where the lights are going out

and rekindle the fading lights. But for them, we should grope more blindly than we do. Of what good are roads to people who need someone to help them establish their goings? To be such a saviour not only benefits the person aided; it also enriches the soul of the person who gives the help. We are called to be saviours of human hope and courage. The world goes on its way singing or sorrowing according to whether more human hearts have a song than have a burden. Often the only difference between the two is a kindly act or an encouraging word. I wonder if the reason why they are not more frequently given is that they are so easy to give.

Getting along in life is largely a matter of having a four-way faith—faith in God, faith in others, faith in the future, and faith in ourself. Many people have lost these faiths by fighting against present conditions and slipping into the wrong attitude. Whoever helps anyone regain his faith is a saviour of his future.

Late one afternoon a long time ago, a youth was standing on the street in the deep November dusk. He was a country boy who could not afford to stay in town and go to high school, but had been doing it anyway. He was standing there thinking how bare his room was, how tired he was of cold food, and how many things he needed that cost money, which he did not have. He was wondering if he had better yield to the advice of family and friends and give it up.

He heard a step and saw his English teacher coming down the darkening street. He drew back into the shadows of a doorway to avoid a conversation.

But the teacher had seen him and stopped.

"That was a good poem you had in the 'Indianapolis Journal' last Sunday," he said. "Give us more of them. I think you have something to offer."

The teacher went on his way. The youth was almost stunned. He had not even known the piece had been printed. One lonely afternoon a few weeks before, he had written it to amuse himself. When it was done he had taken a notion to send it to an editor. He had written it carelessly on a sheet of ordinary note paper and started it on its way. He had never expected to hear of it again.

He now had courage enough not to quit school. Many years of school life followed, but they never would have had it not been for a few words—the right words—from the lips of a teacher who was a saviour of sagging faith. I ought to know, for I was the youth.

I used to know a woman who, for many years, made it her business to encourage people. She described her self-chosen mission by saying that she made it a point to "give people the roses now" and that is exactly what she did. She gave a lift to many persons and sent them on their way happier and stronger in heart. When she passed on at the age of ninety, cheerful to the last, people from near and far, of high and low position, mourned the passing of one who, in her human way, had been a saviour of their confidence and faith.

The saviours came up on Mount Zion, and they have come up in many another place and time all down the ages. Had they not done so, history would have lacked many of its restorations, and the hu-

man race would have been the poorer.

Those of the past responded to the need, but though their words endure, their day is done. The Mount Zion above the broken cities, hopes, and hearts of today is our challenge to "give light in this dark world to lighten it, and power in this dead world to make it live."

"And the kingdom shall be Jehovah's," declared Obadiah in the confidence of his prophet's faith. The saviours of the world have a mission to fulfill in order to make Obadiah's words come true. Dreams are pictures of things hoped for. They are seen against the backdrop of the future, patterns to be fashioned into reality, so we may announce it thus —"The kingdom is Jehovah's."

I Have Seen

Grace Andrews

"No man hath seen God"—but I have seen
His winning smile upon my neighbor's face;
Have found His footprints where the springing green
Of meadow grass is spread with fragile lace
Of spider web. And often I have heard
His voice in thunder, or in quiet prayer;
Have felt His heart beat when a frightened bird
Lay trembling in my hand. I am aware
Of His unchanging faithfulness in sun
And moon and myriad stars; His joy and pride
In His creation as the seasons run
Boundless in beauty. Oh, He does not hide
Himself from ears that hear or eyes that see
His infinite and vast variety!

The Kingdom of Right Relationships

KATHLEEN W. WELCH

THE GOOD SAMARITAN

THIS PARABLE MIGHT well be called the creed of the kingdom of heaven. In this beautiful story is contained the fundamental law, the basic equirement, the very essence of the quality needed o open the doors of the kingdom. And that law, that equirement, that quality, is love.

The parable of the good Samaritan was related y Jesus in reply to a question by a lawyer. "Teacher, vhat shall I do to inherit eternal life?" Jesus anwered with another question, "What is written n the law? How readest thou?" And the lawyer, vell versed in the laws of his religion, replied, Thou shalt love the Lord thy God with all thy ieart, and with all thy soul, and with all thy trength, and with all thy mind; and thy neighbor s thyself." Then, as was Jesus' way, He brought he whole question down out of the realm of theo-ogical controversy into the realm of daily affairs nd our dealings with other people. "Thou hast nswered right:" He said, "this do and thou shalt ive." But the lawyer, "desiring to justify himself," ressed Him further. "Who is my neighbor?" It vas in answer to this last question that Jesus told His appealing story.

A man, on his way from Jerusalem to Jericho,

was set upon by thieves, stripped, robbed, beaten, and left half dead by the wayside. A priest and a Levite, seeing him there, "passed by on the other side." But a Samaritan, seeing his condition, "was moved with compassion" and went to him and "bound up his wounds . . . and he set him on his own beast, and brought him to an inn." There he left money with the innkeeper for his care and promised to pay more if needed.

The first significant thing we notice here is the fact that Jesus chose a Samaritan, of all people, as His example of brotherly love. The classification of a religious Jewish community of that day ran, first priest, then Levite, then Israelite. As His audience listened to the story and heard about the priest and the Levite passing by, they would naturally expect that the hero of the story was going to be one of themselves—an Israelite. Imagine their consternation when Jesus chose to use a Samaritan! The very word was hated, and the Samaritans were publicly cursed in synagogues. Prayers were actually offered by the priests that Samaritans might not attain to eternal life. No Jew accepted their word, and the evidence of a Samaritan was inadmissable in a Jewish court. This, of course, was the reason Jesus, a master in the art of stirring up His listeners to a high pitch of interest and absorption in His message, chose a Samaritan rather than a more popular type.

Another significant point is the use of the word "inherit" in the lawyer's question. "What shall I do to inherit eternal life?" that inner, spiritual life which is available to all and which is eternal and

indestructible. And Jesus' answer, "This do, and thou shalt live" put it squarely up to him. No evasion here. Just to know moral and spiritual law, the observances, the church ritual, the laws of metaphysics, is not sufficient. Neither is a mild, "be kind" religion sufficient. Jesus pointed out, not once, but many times, that the only religion worthy of the name; the only standard of conduct deserving of the Father's "Well done, good and faithful servant!" is a love that is willing to go the second mile; to forgive "until seventy times seven," forgetting completely the hurt, the disappointment, the difference of opinion. Just to love our own family, our own group, our own church denomination, our own community, or one of our own color, is not enough, and deserves no special credit. But if one is big enough, understanding enough, compassionate enough, to step outside these man-made boundaries and is willing to learn to love all humanity for humanity's sake, then he is really loving in the true sense of brotherhood.

And so we see the Samaritan, the despised of men, stopping in compassion and lovingly ministering to one of another creed and class than himself; to one who in all probability had always hated Samaritans and had helped to make life as difficult for them as possible. How many "Christians" of today would stop to pick up an injured enemy, take him to a hospital, pay his hospital bill for weeks to come—do all this for no reward, no appreciation, no sure recompense of any sort but inner self-respect and out of a simple love of humanity?

It is so easy to be kind when the setting is a romantic or a stirring one. We stop at the scene of

an automobile accident and do what we feel we can to help. We get back into our own car, our mind and body warmed with the glow of a "good deed" and drive home. There, perhaps, we are called upon to show loving patience, or sympathetic understanding with some member of the family and we become irritable and un-co-operative. Again, the helpful, kind deed comes easily to a lodge brother; member of a club, home bureau, or church circle. But what of that spirit of kindness and co-operation when need for an "outsider," who is unpopular with our particular "set?"

War and the threat of war is a great test of such values. After the last war, how many professed followers of the Christ were able unselfishly to love a German or a Japanese because they saw him as the beloved of God? Today how many of us are able to "love" the Russians and Communists because we are able to see them also as the beloved of God? This sort of loving, this ability to be kind to your neighbor when there is every incentive to be unkind, or at least indifferent, needs a deeper motive, a stronger dynamic, and this is found only in a genuine love of God and in a sincere desire to help Him in His plan for future world peace and brotherhood.

"And who is my neighbor?" The very question points to lack of understanding. True neighborliness has no boundaries; it seeks no limits—only opportunities. Nearness does not make neighborliness. A thin wall may be the only partition between persons who are anything but neighborly. Only the eyes, the ears, the spirit of compassion, the all-en-

veloping love of a Samaritan makes for neighborliness. A true neighbor has the insight of sympathy. The priest and the Levite saw only a bruised and bleeding body, a possible vexatious interruption to their busy day. They did not want to "get mixed up" in something which they probably felt did not really concern them. The Samaritan saw a brother man in trouble, sorely needing help. A modern man might say, He is a Jew, he is a Negro, he is a Communist. A good neighbor would say, He is a brother man, beloved of his Father and mine.

True love goes always the second mile, does more than is expected or required. True love forgets self and expediency and the possible adverse opinion of the world, and takes in the whole human family. But with the higher vision comes also the wisdom and the ability to put that love to work in the small, commonplace affairs of every day. A good Samaritan of today loves his God and allows that God to express love through him, realizing that all men are beloved of the Father. There are no exceptions, no favored ones. The Samaritan was a good neighbor because he gave of himself. It might be a great deal easier for the modern Samaritan to pay toll to the customary charities and hold himself aloof; to sit on a committee and direct relief from afar; but Jesus' Samaritan took a compassionate, personal interest in his fellow men and gave of himself. One could hardly imagine this Samaritan going back to his own home and being irritable or un-co-operative, unloving or intolerant. That great nobility of soul which blossomed into a great deed of compassion on the Jericho road had not come to this Samaritan

overnight, we may be sure. It had been gradually acquired by daily deeds of thoughtfulness and kindness until it had become habitual, instinctive.

There are times when the minor deeds of kindness are more difficult of performance than are the greater ones, but these are the ones that eventually make of a man or woman a true Samaritan. "What shall I do to inherit eternal life?" The inheritance is ours already; it is the impulse to be neighborly, the impulse to love, which comes from our indwelling Christ nature. We realize this inheritance when we habitually translate the inner urge into deeds.

Dear Father of all mankind, help us to be true Samaritans. Help us to forget self and expediency. Help us never to be too busy to be kind and thoughtful of others. Help us to allow Thy love and Thy compassion to flow through us, harmonizing our home, our place of business, all the affairs of our daily life. Help us to be really and truly good Samaritans. In the name of Jesus Christ. Amen.

EDITOR'S NOTE—This is the last of this present series of articles.

On Being Wronged

If,
Being wronged, you have not
Learned the greatness of
Forgiveness, then you have been wronged
In vain.

—*Elizabeth Kuskulis*

The Honor and Glory of God

ELEANOR HUNTER

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WHEN I WAS a little girl going to Sunday school, the catechism I studied contained this question:

"Why were you born?" and this answer:

"To express the honor and glory of God."

The question meant a great deal to me; the answer not much. Yet in later years, along with the understanding of Truth, I have found it a very bulwark in time of trouble.

The reason it meant nothing to me when I was a child was because I had no realization of my own unity with God, of the way God acts in my affairs, of the extent to which I could depend upon God's power and might; and least of all did I realize that it was God's intention that my life should express His honor and glory. It seemed to me more like a command that I must obey, and I did not know how to do it.

Observe the difference.

The fact that it was God's intention that I should express His honor and glory meant that that was the purpose for which I was born. It meant that I was not an insignificant atom struggling for the most meager kind of existence, ducking first this blow of fortune and then that, compromising with poverty, failure, ill-health and similar difficulties, being treated with indifference and ignored by

life and the infinite Power. It meant instead that life and the infinite Power did know of my existence, that my existence was important, that it had a purpose. It meant that everything I did should be done with honor and glory. That I was not required to submit to the indignities of life but was rather required to luive beautifully and richly.

Do you see what a difference that would make in any one's personal attitude right from the start?

It would mean lifting one's head and with pride and authority walking erect instead of scrambling through life. Even that psychological change would have a potent effect on any one's circumstances. It is much more difficult for an employer to turn down the man who carries himself with pride and assurance than the one whose weak gaze indicates that he expects to be turned down. It is much more exceptional for the gracious, poised person to be treated unjustly or even rudely than it is for the one whose manner expresses fear and the expectation of rebuffs. Not only do people react this way to the two different attitudes but life itself does. The fearful, struggling attitude begets circumstances of difficulty; the strong, assured attitude begets fulfillment.

However the power in the fact that you were born to express the honor and glory of God goes much further than the stability it gives your attitude. Actually it is a promise of the help you can expect in any crisis.

The man who is threatened with the foreclosure of his home may stop and think: "But I was born to express the honor and glory of God. Then that honor and glory must arise in this situation. It

cannot be one of indignity and defeat; they are incompatible with the honor and glory of God."

Then with the Truth student's knowledge that it is God's intention that his life should express honor and glory, he knows that all the forces of the Infinite are entering into the situation to reinforce his efforts, and that their activity must inevitably bring an honorable and glorious result.

The woman who is living in the misery of daily unhappy conflicts with her husband may stop and size up the situation this way: "The purpose for which I was born was to express the honor and glory of God. This bickering, this unhappiness, is not serving that purpose. God meant me to live a beautiful life, and God is active in every moment, every circumstance, of my existence. Therefore I can call upon, and I know that I can depend upon, the powers of God to bring honor and glory into my daily experience."

The person who is out of work, who is struggling with problems of personal finance, who is harassed with worry, self-reproach, and antagonism to life, may stop and reflect: "This isn't right. I was born to express the honor and glory of God. Then the divine forces that created me for this purpose still have that purpose for me, and they will all unite to achieve that purpose for me if I realize that that is my high privilege and do not compromise with anything less. Therefore there is a place for me in this world. There is work for me to do that I can do excellently. There is a harmony of environment. There is sufficient abundance for *me* to enable me to live my life with dignity and honor.

All these statement are true. Even our reason confirms them if we pause to realize that we were born to express the honor and glory of God.

Surely we must admit that we had nothing to do with our birth. God and God alone created us.

If God created us it must have been for some purpose.

What other purpose could there be than this one: to pour into finite expression more and more of the honor and glory of the Majesty that created us.

Having gone this far, how can we then fall into the error of believing: "Yes, maybe God did create me for that purpose, but God did all that at the time of my birth. Since then it has been up to me to live my life myself."

Ridiculous! Even reason does not sustain this belief.

We could not think, we could not move, we could not breathe, we could not assimilate our food if God were not still constantly active in our affairs, giving us the power and the thoughts to think, giving us the ability to move, giving us the air to breathe and the ability to breathe it, giving us the food to eat and the miraculous order and activity of our physical body with which to assimilate it.

Then why not recognize that the action of God is equally present in all our affairs; that this action is infinitely mighty and that the end and aim of this action, the very purpose for which it created us, is to express honor, glory, joy, and fulfillment in our everyday experience.

Recognizing it is the big thing we have to do. We do not have to create God's action or His goodness.

Both are already present. But we do have to recognize them in order to experience them, just as we have to recognize that food is present on our table before we can eat it, just as we have to recognize that another person is in the room or on the other end of the telephone before we can speak with him.

That is why it is a mighty and fundamental sustainer of life to recognize that God created us to express His honor and glory, that they are His intention for us, and that He is still constantly flooding us with assistance to this end, just as much as He is maintaining the flow of blood through our veins, providing us with air to breathe, food to eat, thoughts to think, and circumstances through which to move.

IN RETURN

Elinor Lennen

"Who sent the gift, and what shall I return?"
If it be trifle or extravagance,
We are not satisfied until we learn
Whose thought is seeking our responsive glance.

What of the gift of gifts? Whose love prepared
This first and final token for our need,
And what shall we return to Him who dared
To send His best, although men might not heed?

O heart, give all for all; compute no cost.
To claim this gift, all others were well lost!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am the illumined child of God, and my whole being radiates the light.

Prosperity: My mind and affairs are divinely adjusted, and I am at peace in the consciousness that I have all-sufficiency in all things.

Healing: I am established in the peace, poise, and power of Spirit. My trust is in God, and I realize my perfect wholeness.

INSTRUCTION—Scientific prayer naturally throws the whole consciousness into a trustful and confident state. Thereby, you are in harmony with creative Mind and you are able to receive your good direct from the one great storehouse.

No great unfoldment has ever been accomplished without careful application to the silence hour—in prayer when your mind is fixed steadily on God and is functioning in the consciousness of perfect oneness with the Holy Spirit, the activities of your brain cells synchronize with those of the brain cells of Christ. As you continue to work in prayer, the Spirit leads you into a high state of spiritual consciousness where you realize the allness of God and His laws.

No one ever attained a high illumined consciousness without striving for it. There must be a mighty desire to know Truth. The first step is to ask. "Ask, and it shall be given you." Prayer is one form of asking. Through affirming and meditating on Truth make your mind receptive to spiritual understanding. Earnest desire to know opens the way, and revelations follow.

You will discover that the spiritual ethers all about you are heavily charged with ideas that flare into light as you incorporate them into your mind. On the Mount of Transfiguration even Jesus' body glowed with light while He was praying. "His face did shine as the sun, and his garments became white as the light." You cannot think of Jesus without a feeling of limitless freedom and added illumination. When the mind is exalted in prayer the rapid radiation of mental energy causes a dazzling light to emanate from all parts of the body, and especially the head.

Jesus did not let the limited race thought about man keep Him from doing the works of Spirit. He knew that the light of Truth had risen in His consciousness and He was not afraid to affirm that fact. He went right ahead healing the sick and teaching the Truth as He saw it, regardless of the traditions that had come down from the Hebrew fathers. He kept His light shining by being loyal to it.

Every day for one month realize this prayer:

I am the illumined child of God, and my whole being radiates the light.

God-Mind is composed of absolute ideas in perfect relation one with another. There are no conflicts in the ideas of Divine Mind. When we desire aright, we put our thoughts into this supermind realm; we contact God-Mind and from it draw the invisible substance that is manifest in temporal things. The substance thus becomes a part of our mind and of our affairs. We draw spiritual substance to ourself just as the magnet draws the iron.

The Father has a lawful way for providing His children with supply for all their needs. Nothing is left to chance. "Love therefore is the fulfillment of the law." We must love the Lord and love our neighbor as ourself and love our work. The law is there in our inward parts, in our very heart. We know what to do. We need to meditate quietly and lovingly, and affirm the presence and power of the Giver of all, and then be ready to accept His gifts.

The power of scientific prayer comes with practice. To enter the silence and contact the realm of absolute Spirit, where peace, power, and abundance reign, is to realize the presence of this realm and to feel conscious oneness with it.

Know that prayer is cumulative; that the more we pray the more we accumulate of the powerful spiritual energy that transforms invisible ideas into visible things.

In loving agreement, pray with us:

My mind and affairs are divinely adjusted, and I am at peace in the consciousness that I have all-sufficiency in all things.

Faith—unbounded trust in God through Christ—is absolutely necessary to spiritual healing. Openness and receptivity to the stream of healing life follow. Healing through Christ is not accomplished by looking forward to freedom but by realizing that you are now healed through His freeing power, which you are using to cut the bonds by which your error thoughts have bound you.

World chaos results from lack of spiritual love and light. Until peace is based upon the divine law of love, and this law in perfect faith incorporated into the pact, there will be no permanent peace. "Great peace have they that love thy law; And they have no occasion of stumbling."

When you love God and His laws with all your heart, many times you break forth in song in spite of yourself. You discover you are master of a kingdom far beyond the consciousness of the natural man. In the name of Jesus Christ take possession of that kingdom and declare that you are vested with authority to bring to bear spiritual forces that will restore to you your primal perfection of peace, poise, power, and wholeness. Burst forth in joy and gladness of heart and woo buoyant health with strong winsome words. Concentrate your mind on God and draw forth His perfection.

Every day for the next month declare in the name of Jesus Christ:

"I am established in the peace, poise, and power of Spirit. My trust is in God, and I realize my perfect wholeness."

Dime-Store Thinking

I. M. BARKER

ON MY WAY UPTOWN, I had stopped as usual to window-shop in front of the local variety store, letting my eyes rove over the crowded display and noting the price marks carefully. It was true that the merchandise was as cheap in quality as it was in price, but it was within the price range that I felt we could afford to buy. I was proud of my ability to keep my desires within the bounds of our limited budget.

I was turning away to continue on up the street when inadvertently I glanced into the adjacent window of the jewelry store and my attention was caught by a gleaming silver coffee set. The etched tray was set up to form a background for the shining coffee urn and the delicate creamer and sugar bowl with their copper lining. On either side stood the regal-looking salt and pepper sets with matching etched design. The silver of the set caught and reflected the blue and rose in the soft background drapery.

The price mark was plainly visible—$150—but I was not deterred. An innate sense of appreciation for the beautiful for once overruled my so-called "practical side." I followed the delicate lines of the coffee urn with my eye, admired the etching, gloried in the colors until my whole being glowed under the spell of its beauty.

Abruptly, I tore my gaze away from the window and hurried on up the street, chiding myself sound

for having wasted time dreaming over something I knew I could never afford to own. And then, with the suddenness of the sunrise dissipating the early morning mist over the meadow, I realized that it was I who was placing the limit on myself. God did not put a limit on me that said I could not afford anything that was good and right for me. It was not His choice that I should be thus limited. For He does not ordain that one of His children shall live in luxury and abundance while another shall languish in poverty and squalid surroundings. His abundance is freely offered to all who will receive. And here I was sitting back and refusing to come forward to claim and receive His rich blessings. For this was not the only instance of my wrong attitude. I now saw that my whole thinking was attuned to the same defeatist idea.

No, I did not dash right back and order that coffee set. In my study of Truth, I had learned that material possessions are not the important part; that thoughts must change before conditions do. It was my job to take care of the thought, and God would take care of the material improvements in my life.

Nor did I start buying more expensive things that were beyond our ability to pay. I still did much of my buying at the variety store but I no longer tarried in front of the window calculating which of the items I could afford to buy. Instead, I made it a practice to stand in front of the jewelry store next door, matter-of-factly admiring the beauty of the expensive wares displayed there, finding joy in the shapes, colors, design; not coveting but blessing

and giving thanks for the beauty I could enjoy.

I tried to apply the same principles to all my thoughts, looking for the good as my divine birthright instead of expecting the mediocre and inferior as my lot.

That was the beginning of my struggle to free myself from a lifelong habit of thinking of lack instead of abundance, for I had been raised to believe that meager material possessions and spiritual value are invariable companions and that opulence is necessarily akin to sinfulness. It was several years before I could humbly thank God for my material blessings, and still longer before I could say, "Lord, I accept the abundance that Thou hast prepared for me."

Rather than lack and frustration being an indication of spirituality, just the opposite is true, in reality. Something is wrong with the thinking when lack is a constant condition. The remedy lies not in frantically seeking greater material benefits; it lies in changing the basic thought-patterns from expectations of meagerness and inferiority to expectations of abundance and excellence. God offers happiness, health, abundance. If any of these is lacking in our life, it is only because of our ow inability to receive what is freely offered.

One of the chief ways in which we limit ou ability to receive is our refusing to accept legitimat responsibility. How many times have you, ho many times have I refused to perform some neede service or accept some office in a useful organizatic or failed to take some decisive step, because w "didn't have time" or "someone else can do

better?" It is just another form of dime-store thinking when we belittle our own talents or ability unnecessarily. We need to examine our motives very carefully when we find ourselves making such excuses. Is it really true or are we just trying to dodge responsibility?

The plain fact is that often added responsibility is God's way of helping us to enlarge our capacity to receive the very things for which we have been praying. Without an enlarged capacity to receive, we are unable to accept the blessings in store for us.

Marge Johnson had always been interested in craftwork but found little time to pursue her hobby while her four children were small. She did, however, continue to make use of her fine artistic ability to fashion gifts for friends at Christmas and on other special occasions. The quality of her workmanship and her eye for good design made her gifts greatly cherished and brought many expressions of admiration.

But when the local gift shop asked her to make a few pieces to sell, her first thought was to refuse as she felt she could not possibly spare the time. Then she decided that since it was something she could do in her own home between bottle feedings and dishwashing, literally and figuratively, and evenings after the children were in bed, her family would not suffer. Also, she would derive a great deal of enjoyment from the work besides some financial reward.

The first consignment sold so well that another and larger order was immediately placed with her. She found herself devoting more and more time to

the work, her profits increasing accordingly. She was soon able to hire her washing done and then a part of the cleaning, and instead of having less time to devote to her family she actually had more.

A few years later when the owners of the shop decided to sell, Marge was given first chance to buy and on terms that could be met from profits made in the shop if it were handled properly. Again her impulse was to refuse, not only because it would take more time, but also because she was afraid to take on the added responsibility of handling a business. But the children were older and her husband offered to help with the business details. So with many misgivings, she arranged to buy the stock and equipment of the little gift shop and began conducting the business, a large percentage of which was wholesale, from her own home.

Now, many years later, the Johnsons are well-known wholesalers in their line of hand-decorated giftware. Mr. Johnson has long since quit his job as a clerk in a hardware store to become manager of the enterprise. Two of the children have finished college. The girl, who inherited her mother's artistic ability, works with her mother in designing and fashioning the gift articles. The boy travels all over the country selling and acting as contact man for the business. The other two children are still in school, and the youngest boy plans to become a doctor. The other girl has not yet decided just what she wants to do, but whatever it is, it will not be limited by financial considerations.

All this came about because Marge Johnson was willing, when opportunity offered, to take on the

responsibility that made use of her own ability and interests.

God has only one storehouse, and the treasures therein are meant for us. The quality of His goods is unexcelled, quantity unlimited, the price only that we accept and enlarge our capacity to receive the wares of our choice. Do you stand longingly in front of the windows of God's storehouse thinking that His rich treasures are meant for others perhaps more fortunate than yourself? They are meant for us all and that includes you. Step through the door and order what you will. Delivery will be made when you are ready to receive.

ALWAYS

"I knew that thou hearest me always"
In sorrow, in sickness and pain;
These words of the Master have helped me,
Brought comfort again and again.
"I knew that thou hearest me always"
In moments of trembling and doubt;
When fear and temptation assailed me,
This knowledge has put them to rout.

"I knew that thou hearest me always."
Death or anguish has never deferred
The help Christ assures as He answers
Our prayers by His health-giving word.
"Come forth" from the grave and its bondage;
Come forth, be renewed, and be free;
"I knew that thou hearest me always";
New life is now flowing through me.

—Della Adams Leitner

The Winds of Heaven

SHELDON SHEPARD

THE WINDS OF HEAVEN are forever tugging at the sails of the soul. Greatness owns a homing-place in every heart and each of us has a rendezvous with a divine destiny. This is the meaning of all our hopes, our ambitions, and our plans. No matter what kind of unworthy object in any life the tremendous personal drives may be fastened upon, their real significance is the appointment of the soul with a great and magnificent destiny. That deep insatiable urge is always the undying spirit that keeps you going on, wanting something, reaching forth, seeking.

That, too, is the explanation of unhappiness, frustration, maladjustment, inharmony, and misery. Whatever may seem to any individual to be the source of the unloveliness and the unpleasantness in his life, or in the life of anyone else, its real cause lies in the fact that the unhappy one has left the divine road. He has departed from the course that was meant in his life to lead to high places of his own personal worth and growth. Unhappy persons have themselves stepped off their own path of persona attainment, inner values, and radiant power.

It has been said that nearly all, if not all, ma adjusted persons—and that includes you to the e tent that you are uncomfortable, unhappy, an unsuccessful—are frustrated idealists. That is, th are persons who experience a conflict with somethin

that seeks to draw them on to places they do not go.

By ideals we do not necessarily refer to the kind of high aspirations and noble thought that some might mean. But we do have in mind something that is out there beckoning—a goal, an objective, something to be attained. Because the individual does not understand his goal, or the paths by which he might reach it, he suffers frustration that results in maladjustment and unhappiness.

Dreams and hopes are the natural sustenance of the heart. Everyone has within himself the pull of the invitation of the Infinite and he can never eradicate it. Persons who find life beautiful and fine, who discover that which is satisfying and make themselves a benediction to others, obey that inner idealism, that reality, that greatness within themselves. There is no other ultimate and abiding source of peace and joy.

And all persons to whom experience is unlovely, persons who cannot use this world and their environment as a place for full and beautiful expression, are lost on the wrong trails. Those who are not living finely and freely and beautifully have simply missed the understanding that within them is the homing-place of greatness and that they do have an uncancellable rendezvous with a divine destiny. The spirit, though lost on the way, is pulled toward its greatness as the migrating bird to its winter home.

When the human heart as it is has a chance to express itself freely it expresses itself beautifully, happily, and finely. It is only in artificial limitation, or in ignorant misunderstanding that it begins to give forth noxious fumes of ugly thoughts or vile

deeds. If our heart had a chance to express itself as it is, we should all discover that we are saints. We should be living finely and expressively, beautifully and abundantly, in a world in which we are friends with everyone else. The rich fullness of our own life would consist partly of the goodness that we help other persons to achieve.

The capping thrill of this truth about yourself is that no one but you can put chains on your heart. No one else can whip it to degrading thoughts and tasks. It is only your own betrayal, in ignorance of your true nature, that keeps you from high plains of joy.

Nothing is more deeply true of any individual than the call of the divine. There is within the person a throne on which sits the Eternal. Everyone is by his very God-given life all that he needs to be. That fount of living water within him, when it flows fully in channels ordained by the laws of life, turns the desert of experience into a blossoming Garden of Eden.

Prayer for Protection

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, August 5, 1951

UNITY SUBJECT—*Laying Hold of Life.*

INTERNATIONAL SUBJECT—*Christian Principles in Earning a Living.*—Luke 12:13-21; II Thess. 3:7-10.

13. And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.
14. But he said unto him, Man, who made me a judge or a divider over you?
15. And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.
19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.
20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?
21. So is he that layeth up treasure for himself, and is not rich toward God.

7. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;

8. Neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you:

9. Not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

10. For even when we were with you, this we commanded you, If any will not work, neither let him eat.

GOLDEN TEXT—*Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*—Luke 12:15.

SILENT PRAYER—*I desire only what is mine in Christ, and in this spirit I enter into my divine heritage of freedom.*

He who insists on his "rights" and always wants "justice" done may easily overlook an even more important right: to renounce strife and live according to the principle of divine justice and mercy, claiming as his own only what he earns by keeping divine law. We may inherit equally with our brother certain material goods; but if we are intent on getting possession of our inheritance of the earthly things, we cannot give much attention to the spiritual riches that are also ours to claim and to use. All of us inherit spiritual riches, but we can take possession of our spiritual estate only by putting these riches to use. We cannot pile up unused spiritual wealth, for it cannot be hoarded. Faith grows stronger in me as I use that faith which I have. Love increases in my heart as I practice loving. Wisdom is quickened in me as I depend on the wisdom of th

Christ mind to illumine me in all quandaries and problems.

"Take heed, and keep yourselves from all covetousness." By being on guard against insidious desire we are equal to the keeping of this commandment. We are told to keep ourself—not be kept—from all covetousness. However, if we prefer to think of ourself as being kept from all wrongdoing, we may intrust ourself to the Christ Spirit. Once aroused in us, this Spirit works through us not to lay up material goods for the years ahead, but to exercise and increase our spiritual wealth by using it for that which it is fitted.

The "certain rich man" of the parable dealt in material things, which conform to the law of increase as do spiritual qualities. The word "certain" here refers to a specific person and not to the nature of his wealth. Material wealth is uncertain in the extreme, for it is subject to loss or to reduction in value. If neither of these changes occurs, then the owner himself changes. "This night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" A person may lay hold of material wealth and consider it his own, but material riches cannot be made part and parcel of the individual. Materiality is not the soul's native medium. The world says, "You can't take it with you," assuring us of the transitory nature of money and material wealth.

The desire to lay up material wealth in order to retire from the workaday world and "take life easy" is not in harmony with divine law. When we have built up faith, we cannot lay it aside without

its becoming weak and dissipated. Love, strength, wisdom, and all spiritual qualities follow the same principle. They are maintained only as they are strengthened and added to by daily use. Great reserves of spiritual power and strength thus become available, to be drawn upon as needed.

We keep ourself from covetousness by developing an awareness of the universal life and of ourself as a part of this great life. "All things whatsoever the Father hath are mine," but I must take possession of my "things" through divine law. Violence is no part of this law. Rather the law is that of give and take, in which giving has precedence. In Truth we possess only that for which we give an adequate return. It is in the giving of this return that we make ourself "rich toward God" and live satisfyingly and fully. Not "making a living" but rather living life well is the vital thing for us to learn. In so doing, our livelihood comes to us automatically, for it is fulfillment of divine law that as we give so do we receive. Unless we are willing to give, we have no right to receive. Unless we work, we have no right to eat. The law of equilibrium does not operate otherwise.

QUESTIONS

1. How do we take possession of our spiritual heritage?
2. Can we acquire material and spiritual wealth at the same time?
3. When anyone becomes "rich toward God," can he safely lay aside his spiritual possessions as a person lays aside active business and retires to take life easy?
4. What is the vital thing for us to learn about the

law of give and take?

5. How do we keep the law of equilibrium in spiritual matters?

Lesson 7, August 12, 1951

UNITY SUBJECT—*Developing Our Gifts.*

INTERNATIONAL SUBJECT—*The Christians's Use of Money and Goods.*—Matt. 25:14, 15, 19-30.

14. For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

22. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;

25. And I was afraid, and went away and hid thy talent in the earth; lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT—*Whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.*—Matt. 7:12.

SILENT PRAYER—*I busy myself with making the most of my God-given capacities.*

This lesson is an illustration of the law that is best expressed in the words "use or lose." Everyone is a servant of Divine Mind and as a servant is intrusted with certain gifts that no one but himself can develop. Since comparatively few people are aware of their relation to Divine Mind, it is apparent that as far as their consciousness of innate Godlikeness is concerned, their talents are the only evidence of this relation they have. To them, Divine Mind has gone "into another country."

Some metaphysicians consider the five talents as representing the five senses. It is true that the senses are lifted up and spiritualized in the Christ: seeing becomes vision; hearing becomes understanding of causes and circumstances instead of the mere

recording of sounds; feeling is translated into compassion; tasting into a keen relishing of the joys of life, whether in the homely routine of everyday affairs or in unusual opportunities and stirring events; the sense of smell, on a higher level, is the ability to perceive the true essence of Being and know the satisfaction that comes only from that knowledge.

Normally everyone has five senses or five gifts, which must be developed through training and exercise. Many persons, however, are not suited temperamentally for developing all five gifts at the same time. Whoever aspires to be a leader of men must develop the gifts of vision, understanding, and sympathy. Yet there are would-be leaders who do not try to see the viewpoint of other leaders or any other thought but their own. Spiritual blindness is responsible for wars and general inharmony; whereas the recognition of all men as one in hope, faith, and aspiration leads to good will and peace. Appreciation of the problems of others, help given where it is desired, the freeing word spoken where material help is not possible—these go far toward bringing about the universal realization of the brotherhood of man. Even one or two talents can be doubled; that is, developed on the inner side of life as well as in the ordinary sense.

The servant who received but one talent was afraid to risk losing it and, therefore, buried it. In those days, a talent was equivalent to about twelve thousand dollars in our money—indeed, a sum large enough to be put to a variety of good uses. Many a man or woman with only a single gift fails to

profit by it and ultimately loses it altogether. Even the humble gift of tasting the joy of life is neglected by many who do not bestir themselves spiritually to develop understanding, or the ability to see eye to eye with others.

To be able to enjoy life would seem to most of us an easy matter. One has only to enter wholeheartedly into whatever one may be doing in order to enjoy oneself. Whoever thoroughly enjoys himself enjoys life, thereby becoming a radiating center of joy to his entire circle of acquaintances. His "entrance into the room is as if another candle had been lighted." Where it is not consciously possessed, the joy of life can be developed by taking thought for it, just as other gifts are developed and increased.

The habit of taking thought or meditating is represented by bankers, in whose hands possessions are oftentimes thought to increase in value automatically. Instead of hiding his talent in the earth or putting it entirely out of his thought, a person can concentrate upon it, and the power of thought, in due time, will cause the talent to double in volume or value.

Divine Mind is universal or God-Mind. Although a person may long remain oblivious of his possession of the divine nature, the time comes at last when he recognizes his heritage. "After a long time" he realizes that what he has always called his mind is but part of an infinite intelligence and that if he is to call his mind his own, he must enter into infinite intelligence and trust it humbly but faithfully to bring all his thoughts to fruition.

QUESTIONS

1. What are talents, and how are they transformed in Christ?
2. To the lack of what developed talent can wars and other inharmonies be traced?
3. How may the individual help in accomplishing the realization of the brotherhood of man?
4. How does one enjoy life best?
5. What do bankers represent? Apply the figure of speech to conscious choice of thought.

Lesson 8, August 19, 1951

UNITY SUBJECT—*The Choice of Loyalties.*

INTERNATIONAL SUBJECT—*The Christian and His Government.*—Luke 20:19-26; I Pet. 2:13-17.

19. And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

20. And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

21. And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person *of any,* but of a truth teachest the way of God:

22. Is it lawful for us to give tribute unto Cæsar, or not?

23. But he perceived their craftiness, and said unto them,

24. Show me a denarius. Whose image and superscription hath it? And they said, Cæsar's.

25. And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

26. And they were not able to take hold of the say-

ing before the people: and they marvelled at his answer, and held their peace.

13. Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14. Or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16. As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17. Honor all men. Love the brotherhood. Fear God. Honor the king.

GOLDEN TEXT—*Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*—Luke 20:25.

SILENT PRAYER—*I am just in my dealings with every phase of my consciousness; I give my whole being to the furtherance of Truth.*

Those who come into the spiritual understanding and practice of Truth outgrow their old pharisaical belief that form and ceremony are fundamental in religious worship. But as the scribes and the chief priests and the Pharisees of the Jewish people ever sought to trap and destroy Jesus, so the old established religious thoughts of the intellect tend to find some discrepancy in the inspirations of the great Teacher within ourself. The coldness and hardness of a formal religion tend to weaken or destroy the understanding of divine love and wisdom.

So in this lesson we find the scribes and the chief priests sending out spies to pick up some word or expression of Jesus that offers an excuse for handing Him over to the government of Caesar

In consciousness, Caesar, the Roman emperor, represents the tyrannical rule of the personal will unmodified by spiritual love and mercy and justice. The government of the personal will has dominion over the scribes and the Pharisees (intellectual religious beliefs). The consciousness of love and righteousness, which has been established in the individual through the instruction and example of Jesus (the spiritual man), however, is outside the domain of Caesar, though seemingly at his mercy at times. When the latter seems the case, the wisdom of this consciousness is its protection.

The question of giving tribute is of importance to everyone. To what extent shall we recognize the demands of the worldly mind? What is our duty in fulfilling the desires of the outer and what is its relation to the inner? To know divine law and acknowledge its supremacy and at the same time acquiesce in the exactions of human customs and pay the tax demanded by the ruling alien is Christian prudence and wisdom. Do not resist your environment, but make it serve you. The earthly ruler represents the feet of man, and he bears the burdens. In divine economy, the temporal rulers of the world belong to the serving class, and the man of spirit should give them their pittances cheerfully, because they get little else from life.

In our individual consciousness, we must learn to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The outer man as well as the inner must be given proper attention and care. Each must have his share of the sustenance of life. We must even make a certain

agreement with the unillumined human will until the spiritual grows wise enough and loving enough and strong enough in our consciousness to take its rightful dominion throughout our entire being.

We shall always know the things in ourself that belong to Caesar and those thoughts and tendencies that belong to God by the stamp that is upon them. That which is but a symbol of the true substance, the outer reasoning husk of the mortal thought of life and its resources, goes to Caesar. The real substance of life—love, understanding, and Truth—goes to build up and to sustain the spiritual consciousness in our mind and body.

The Christian's place in the life of his nation is that of the loyal, law-abiding citizen. The temperate, law-abiding citizen is the good citizen. To obey civil laws is not difficult when a man has become a law unto himself, truly obedient to the inner law of his being and possessing dominion over himself through his indwelling Christ. The most highly accomplished citizen is the one who knows the Truth of the Christ and lives according to his knowledge. Such a man has due respect for God as well as for law. Impartiality, temperance, and self-dominion are all found in the citizen of the kingdom.

QUESTIONS

1. Of what do those who come into the inner or spiritual understanding and practice of Truth need to let go?
2. What does Caesar represent in consciousness?
3. In outer ways, how do we "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"?

4. How does this apply to the individual consciousness?
5. Is loyalty to our convictions an easy matter? Wherein lies the difficulty?
6. How may we know the happiness that is independent of the world's variable scale of rewards and punishments?

Lesson 9, August 26, 1951

UNITY SUBJECT—*Expressing Our Best Self.*

INTERNATIONAL SUBJECT—*The Christian in Public Life.*—Matt. 5:13-16; 13:33; Acts 5:25-29; I Pet. 3:13-16.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

25. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.

26. Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned.

27. And when they had brought them, they set them

before the council. And the high priest asked them,

28. Saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29. But Peter and the apostles answered and said, We must obey God rather than men.

13. And who is he that will harm you, if ye be zealous of that which is good?

14. But even if ye should suffer for righteousness' sake, blessed *are ye:* and fear not their fear, neither be troubled;

15. But sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:

16. Having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.

GOLDEN TEXT—*We must obey God rather than men.*—Acts 5:29.

SILENT PRAYER—*By keeping God in my thoughts, words, and conduct, I make my dwelling place in God, and the kingdom of heaven is made manifest in my earth.*

How the kingdom of heaven may be preserved and made manifest on the earth is a subject that merits our careful study and attention. If we are to make our influence for good felt, we must not only become conscious of good as the one reality, but we must, by faithful effort, strive to express this good.

If the distinctive quality of salt—its saltiness—were lost, its value would be gone. The distinctive thing about the believer in the Christ is the fact that

the Spirit of the Christ actuates him. Unless he shows this Spirit in his life as an individual and as a member of society, he is a loss to the community of Christian believers, and his value to the social order is negligible.

To make the way clear before us, our faith must be something more than theory: it must be a rule of action, a way of approaching life. Without faith in God, life grows flat, insipid, tasteless, unseasoned; whereas, active faith gives meaning to life and lends zest to it. When faith is strong enough to hold us true to our convictions, we know neither boredom nor monotony nor loss of interest in life.

The purpose of light is to illuminate what otherwise would remain obscure, to bring into visibility what otherwise would be invisible. To this end, a light must be placed where it will shine to best advantage. A lighted candle under a bushel measure would be useless because it would be obscured. The object of the Christ-filled life is to register Christlikeness and truly express it. Faith is shown not by profession but by works. Love is shown by loving, by thoughtfulness of others. Love, wisdom, unselfishness, and whatever other Christlike qualities we have developed and can most fully express must be expressed. We cannot hide our capabilities and remain capable without effort. We are responsible for using aright the wisdom that we have. Our light must be allowed to shine in order that everyone may have opportunity to see clearly what is clear to us already.

The parable of the leaven teaches the capacity for increase that is in the power of right thought:

the ideas of righteousness and peace and joy that rightly express life in its fullness. A little leaven lightens the whole lump, and a little faith, provided it be active, elevates the entire life of man to a higher plane of thought and activity by leavening the bread of life. Spiritual life is bread for the soul of man.

In the life of the public-spirited citizen, expedience plays no part. He follows his convictions instead of watching public opinion and catering to it. Thus, he obeys God rather than men.

Public opinion is committed to uprightness to the extent of tacitly acknowledging its ascendancy. "Who is he that will harm you, if ye be zealous of that which is good?" No one will openly challenge the citizen who is known to be upright and incorruptible. He stands as a shining example to all, and everyone accepts him at that estimate.

Proselyting in now frowned upon, but to be able to give a reason for our faith when we are called upon to do so is our duty as well as our opportunity to make the Christ known to others. We should know our own mind to this extent—that we can give an account of our convictions in clear, convincing words. Such words, backed by conduct of like tenor have weight and are never wasted.

QUESTIONS

1. How can we make our influence for good felt?
2. What effect on life has strong, active faith?
3. What is the object of the Christ-filled life?
4. Why should we let our light shine?
5. Does right thought have leavening power?
6. How does the public-spirited citizen obey God rather than men?

Silent UNITY

I am the illumined child of God, and my whole being radiates the light.

The Society of Silent Unity, founded more than fifty ears ago, is the healing department of Unity School, ainistering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, iaving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of hose to whom we minister. "Give, and it shall be given nto you; good measure, pressed down, shaken together, unning over."

Our Silent Unity group numbers some hundred conse-cated workers who are devoting their lives to God's work or humanity. They are proving daily that physical, finan-al, mental, and spiritual difficulties can be overcome by ghteous prayer. Even though everything else may have iiled, we shall pray *with* you, for we have faith that "with od all things are possible."

We pray *with* you and also instruct you how to pray to e Father in secret in order that you may help yourself. lent Unity is praying always, and your co-operation in ayer is of mutual benefit. Do not hesitate to write to us r help because your problem is personal. All correspond-ce is confidential.

Address your request to Society of Silent Unity, Lee's mmit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Filled with Plenty

MY HUSBAND was out of work nine months, as all the shops that do stove work were down. On September 16 I mailed you a letter telling you our story. On Monday, September 26, I received a lovely letter from you. It was at noon and my husband said, "I think I'll go over to the Enterprise shop. They are starting up." As he is reliable and can do the work expected of him, I said, "Sure, try it."

In the meantime I opened your nice letter and we both held on to the statement you sent. While he was at the shop I just kept on repeating and hoping.

Well, two hours after that he came home, a smiling man. "I got the job," he said. Such a wonderful demonstration. I just had to let you know. —*Mrs. L. H., Illinois.*

He Shall Have Abundance

WAS I successful with the prosperity bank drill? Oh far more so than I had ever expected. When I sent for the bank, it was not because I felt the need for prosperity. I felt the need to give praise. My wif

and I are quite gainfully employed. She is a nursery-school teacher, and I am a chemical engineer, and we have no financial desires. We are supremely happy, very much in love, and have good, radiant health. But with all this, I have done nothing to help spread your beautiful doctrines and philosophy of life. I felt the need, and hence my check to you for a meager $5 and the request for a bank. I just wanted to give God praise in a tangible way for all the wonderful blessings that are mine. But the bank brought greater prosperity. About two weeks after I started the drill, my wife was offered not one, but two, positions as director of nursery schools. She took one of them, and with it received a splendid, almost unbelievable, increase in salary.

Please send me another bank. This time I hope, with your good assistance, to make these bank drills a part of my daily living, not as a means of increasing my prosperity, but as a means of increasing my praise and thanksgiving. My contributions are for me a definite, concrete, tangible beginning, and I thank you for the opportunity of using your prosperity banks.—*Mrs. W. S., New York.*

I WANT TO tell you of our good fortune since I received the prosperity bank. We have a small business, and this is our third year. In the former two years, we did no business in July, and we concluded that the business was seasonal. This year we needed work badly. I sent for a bank, and I am thankful to say that we have been busy all month. We have more work lined up, and are able to give employment to a young man who really needs the work.—*Mrs. H. M. C., New Jersey.*

Suffer the Little Children

I WROTE to you some time ago asking for prayers for my twins, a boy and a girl, who are in the first grade. They were not learning like they should. They were very nervous and afraid, and didn't make friends with the other children. Their grades were poor, and I didn't know what to do about it. The little boy cried for two weeks. He didn't want to go to school, and I went every day with him. I took him to a doctor, who said the boy was a very nervous child and very much afraid of something. I wrote to you for prayers, and now the twins are making friends with the other children. They aren't nearly so nervous, and they are much happier. Their grades are so much better this time. I want to thank all of you who prayed with us for your prayers.—*Mrs. M. C. L., Pennsylvania.*

WILL YOU please continue prayers for my little grandson? As I said when I wrote to you almost a year ago, he was stricken with leukemia. The doctors gave him six months to live. I thought you would be interested to know that God has blessed us through prayer, and the little fellow is able to be up and around and play just like other children. I don't know how I could get along without Unity.—*H. N., District of Columbia.*

My Help Cometh from Jehovah

I AM SENDING one dollar to renew my subscription for UNITY. I feel I could not live without UNITY, get so much good from reading it. It gives me a won

derful spiritual uplift. If I feel let down, all I have to do is read an article in one of the Unity periodicals. I take UNITY, YOU, and WEEKLY UNITY. Thanks for the good reading and many spiritual lessons. —*Mrs. H. B., Missouri.*

INCLOSED find my subscription for one year for UNITY magazine. It is a wonderful little magazine, so uplifting, and certainly a help in every need. I know, for I have subscribed for it many times in the past, feeling like a new person each time I read one of its timely articles. That is why I am inspired to send for it again. I feel sure it will help me now, just as it has helped me in the past. Yes, when one subscribes for UNITY magazine one can safely say with gratification and assurance, "That is a dollar well invested!"—*M. P., Canada.*

A FEW MONTHS ago I was nervous and sour on life. Then I received my first copy of UNITY magazine, subscribed for for me by a friend. It was a pleasant surprise, as I knew nothing of her intention to send it. I have gained so much in reading it and find myself so calm now.—*Mrs. R. A. L., California.*

Hearken unto Me

I HAD BEEN praying for the kind of apartment I wanted, located in a part of the city I liked, and at a rental I could afford to pay. Last Sunday night, I called Silent Unity and asked that you join your prayers with mine for an apartment, which I felt God knew I needed and wanted.

I inserted an ad in the Wednesday daily paper and got a few calls. One of the apartments offered was very desirable, except that it was not located in the part of the city where I wished to live. I had asked for an apartment not too far from my home, which I had just sold. I had been saying, "Not my will, but Thine be done." I was about ready to accept this apartment; in fact, in five minutes more I would have made my decision. Then my phone rang and a lady offered me an apartment she had for rent. She had suddenly been led to pick an ad out of the "Wanted to Rent" column, and her eyes were attracted to the ad I had run.

To make a long story short, her apartment was exactly what I wanted, only nine blocks from my previous location. The rent is a great deal lower than the amount I thought my budget would allow. I constantly praise God and give thanks for the Truth I am learning daily.—*Mrs. W. K., Missouri.*

Love One Another

I FEEL I MUST write and thank you for this wonderful new faith in which I have found so much peace. I am a very new Truth student, but have already found such happiness that it is unbelievable. I know, now, that I was often helped in the hour of danger to my health, and so forth, by Silent Unity through the request of my mother and father. But only recently have they helped me to find this Truth for myself. I left my parents, my home, and my country at the age of eighteen to marry a Brazilian boy. I

ound the change too big, and our life was miserable, o much so that my husband decided to spend some ime in the States. When he decided he must return o his country, I thought I couldn't bear it, but I ied. I must admit I did a very poor job of it. Our fe together was becoming unbearable again, and saw an end coming to our marriage through my ability to find the good in all that was foreign and range to me. Knowing of my difficulties, mother ent me one small prayer cut from a Unity book. I eceived so much help from the one prayer that I sked her for more, and since then she has kept me ell supplied with Truth literature. My life and my rroundings have changed in a few months to some-ing beautiful. With every day that passes, every our, with every Truth statement I say, I find my ith stronger and my blessings more abundant.—*B. C., South America.*

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I Am the Light

FEW WEEKS ago I wrote you for prayers for my ther that he secure a certain position he desired ry much. Thanks to your help he was given the osition, and tried it out for one week. This is where all learned a lesson. He didn't like the job, find-g it required more than his health permitted at is time. So he gave it up and a week later was fered a better and more satisfying position. It ught me not to pray for any specific thing, that the ord knows better than we what is best for us.—*Mrs. A. H., New Jersey.*

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 705 S Beach
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 1019 De Garmo
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 201 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 Riversid
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 48 W Popla
Studio City—Herbert J Schneider, 1235 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victor
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagle Hall
Watsonville—Alice Hopkins, 31 A Madiso
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 13 W Colorado
Denver—Alice Benson, Wilda bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfie
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winthr
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel; Ann Sandef 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Broway
Delray Beach—Frances Jarrell, 415 Atlantic
Ft Lauderdale—Nora Campbell, W an's club
Jacksonville—Wm & Bonnie Gren Lomax at May
Lakeworth—Maud Guitteau, 9 S D highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Or
Pensacola—Eva Rosencrans, 114 W Ga
Sanford—Carolyn Parsons, Valdez h
Sarasota—Dorothy Roy, Woman's

etersburg—Louise Beaty, 801 6 ave S
pa—Ruby Wagner, 626 No B
t Palm Beach—Fannye Treaster, 403
arvey bldg; Arthur Johnson, 423 Iris

GEORGIA

hta—Kathryn Boyce, 684 W Peach-
ee; Mabel Butts (col) 382 Ashby NW

HAWAII

olulu—Marie Handley, 240 Lewers rd

IDAHO

e—Christopher Scott, Pinney bldg

ILLINOIS

mington—Margaret Cain, 108 E
lberry
npaign—Viretta Sutherland, City bldg
ago—W I & Anna Hoschouer; 306 S
abash; Unity, 64 W Randolph; Edith
ynolds, 116 S Michigan; Janet Beau-
y, 410 S Michigan; Margaret Halsey
ol) 322 E 43d; Henrietta Gorden
ol) 4307 S Mich
atur—Hazel Erisman, 317 W Decatur
Louis—Florence Schaefer, 656 N 79
ston—Maud Kellogg, Evanston hotel
sonville—Viretta Sutherland, Dunlap
tel
on—Ethel Maguire, Central Com-
nity Church, 16th & Charleston
ford—Bernice Biggers, 115 S Regan
gfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Merton Thorpe, Court &
rry
Unity, YMCA
hmond—Margaret Cain, Masonic
ple
napolis—Margaret Strahle, Claypool
el; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand
City—Mary Robinson, 236 Insur-
e Exchange bldg

KANSAS

hinson—Nona Kerfoot, 316 W 15th
ka—Harriet Pfouts, Jayhawk hotel
ita—Carl & Lois Moran, 3241 Victor

KENTUCKY

gton—Clara Conway (col) 244 Ky
ville—Maebel Carrel, 1322 S 4;
h Cox (col) 1233 S 16

LOUISIANA

Orleans—Elois Echlin, 4730 Cleve-
d; Ruth Murphy, 3722 St Charles
eport—Gilliam David, 721 College

MAINE

and—Unity, 562 Congress

MARYLAND

more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

n—John Baughman, 30 Huntington
ridge—Edna Titus, 881 Massachu-
s
ester—John Baughman, Academy
g

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church

Ridgewood—Louise Gerhold, YWCA, 185 Franklin
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, 120 E Water
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Wm Schneider, 34 S High
Canton—Wm Schneider, 203 6th N W
Cincinnati—Erma E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullou bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Osk
Portland—Marion Lance, 811 NW 2

PENNSYLVANIA

Philadelphia—Margaret Feldt, St Jan hotel
Pittsburgh—Andrew Carlson, 233 Oli

PUERTO RICO

San Juan—Rafaela Melendez, Cond ave 306 stop 17, Santurce

TENNESSEE

Nashville—Susan Smartt, 816 Broa

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Comme
El Paso—Mabel Peck, 1300 E Rio Gra
Fort Worth—Ruth Johnston, Flati bldg
Houston—Lilian Brass, 3500 Louisia Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick b

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 W more
Kennewick—Beulah Scott, Arrow G
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcade b
Spokane—Herbert Hunt, 1124 W 6 av
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Milwaukee—Mae Lundahl, 1820 E No
Sheboygan—Lu Verna Bauer, 1130 N

CANADA

London—Mary Dunning, 324 Central
Montreal—May Duncan, Ritz-Carl hotel
Ottawa—May Duncan, Chateau Laur
Regina—Unity, Wascana hotel
Toronto—Mary & George Dunning, Y Masonic Temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Easington Village—Thomas Merring 11 Sea View, Co Durham
Carnarvon, North Wales—Dora John Llanfair Hall
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lum La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.

Mysteries of Genesis

BY CHARLES FILLMORE

"Religion should make man joyful," writes Charles 'illmore in *Mysteries of Genesis*.

To come into the joy of living, man must first un- erstand himself. The logical place to begin is with his rigin and "the beginnings." The Book of Genesis, eing a record of beginnings, offers much to Bible udents when it is rightly understood. To help his eaders understand the Book of Genesis, the key to the ible, Mr. Fillmore answers here hundreds of ques- ons such as: "What is meant by 'the Spirit of God oved upon the face of the waters'?" "What, in terms f mind, is 'darkness'? 'Light'?" "How was the breath f life 'breathed into' man's nostrils?" "What is the ee of life'?"

Those who earnestly follow Mr. Fillmore through *lysteries of Genesis* as he metaphysically interprets hat he calls the "world's best known and least under- ood allegory" will be rewarded with new light and nderstanding on the first book of the Bible.

(*Mysteries of Genesis* is a $1 Unity book.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, German, Spanish, Russian, French, Dutch, Italian*	1.00
	Letters of Myrtle Fillmore	1.00
	Lord's Prayer, The — *German*	.25
	Lovingly in the Hands of the Father	1.00
	Mental Equivalent, The — *German, English*	1.00
	New Ways to Solve Old Problems	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Directions for Beginners — *Spanish*	.10
	Divine Remedies	.50
	Jesus Christ Heals	1.00
	Six-Day Healing Practice, A	.25
	Truth Ideas of an M.D.	1.00
	You Can Be Healed	1.00
For the Home	Meatless Meals (cookbook)	1.50
	You and Your Child — *French, English*	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Finding the Christ — *Russian, German, Swedish*	.10
	Have We Lived Before?	1.00
	Household of Faith, The	5.00
	Mightier Than Circumstance	1.00
	Sunlit Way, The	1.00
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	Holy Bible, American Standard Version	6.00
	Effectual Prayer	1.00
	Silence, The	.50
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Crybaby Kangaroo (for ages 4 to 8)	1.00
	Jet's Adventures (for ages 8 to 12)	1.00
	Jet and the New Country (for ages 8 to 12)	1.00
	Teach Me to Pray (for ages 4 to 11)	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Land Is Bright, The	[illegible]
Be at Peace	.10	Life Is Consciousness	[illegible]
Challenge of the Dawn, The	.10	Mental Equivalent, The	[illegible]
Daily Resurrections	.10	Preparation for Easter	[illegible]
First Things First	.10	Protecting Presence, The	[illegible]
Gift of Immortality, The	.10	Recipes for Living	[illegible]
Gift Imperishable, The	.10	Sanctuary	[illegible]
God Is Blessing You Now	.10	Song of Life, The	[illegible]
Great Helper, The	.10	To Them That Ask	[illegible]
Holy Bread	.10	Way of Faith, The	[illegible]
		Where I Am King	[illegible]

(Any 12 of these booklets $1. Envelopes included.)

NEWS *from* UNITY

Your Child "Social Problem"?

Does your boy or girl find hard to make friends? To a good sport? To do as-ned tasks cheerfully? To ntrol his temper?

Then why not give him *ee Wisdom,* the character-lding monthly magazine t all children love? rough its many fascinating ries, colorful pictures, in-esting handicraft projects, gs, and games, your child l learn wholesome, positive ys of thinking and acting t will help him adjust hap-y to any situation in which finds himself.

Wee Wisdom is an ideal ucational magazine for s and girls 5 to 13 years ge, builds character not by teaching" but by a subtle d of teaching that makes -improvement fun for the ld. The subscription price 2 yearly.

A Student's Prayer *Now in Stock*

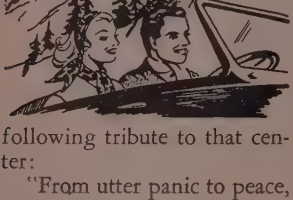
A Student's Prayer is the title of a Unity blessing card that has been reissued in response to many requests from high-school and college students. The poem was written by James E. Sweaney, a young Unity minister who writes the column "Between the Lines," which appears in *You* magazine, and opens with these lines:

"Lord, grant me now an open mind,
Receptive, eager, quick to learn
The truths my teachers would impart;
Give me the wisdom to discern
The right from wrong . . ."

A Student's Prayer is a post-card-size blessing card and is priced at 2 cents a copy, or 20 cents a dozen.

Finds Welcome in Unity Center

A friend, to show her deep appreciation of the Unity center in her city, wrote the



following tribute to that center:

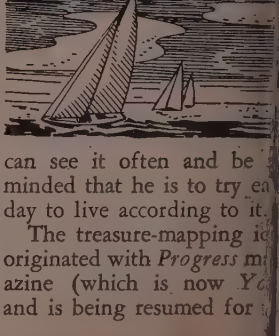
"From utter panic to peace, home at last—that was crossing the center threshold for the first time! Here is no criticism, no competitiveness, but on every hand a tacit accepting of everyone as he is and a continuing welcome. To this perfect environment for growth, to this wonderful healing influence I have thankfully come.

"It is a place not only of beautiful inspiration, where hope and faith are nurtured, but from it stream forth encouragement and help of the most practical kind. It is a place of re-education, of contact with the minds of those much further along the way."

Beginning on page 84 of this magazine, you will find listed the names and addresses of the more than 200 authorized Unity centers. Plan to attend services this week in the Unity center neares you.

Popular Feature Resumed

Beginning with the curre issue of *You* magazin Unity's monthly magazine fo teen-agers, readers will be i troduced to the popular fe ture "Treasure Mapping. Treasure mapping is a sel improvement project th young people will enjoy. consists in clipping words an pictures from magazine newspapers, and other liter ture, that depict the thing ideas, or qualities of characte the treasure-mapper desire to express. These clipping are then pasted on a larg sheet of paper or cardboar thus forming a "treasu map," which may be hung o the wall of the treasure-ma per's room or wherever



can see it often and be minded that he is to try ea day to live according to it.

The treasure-mapping i originated with *Progress* m azine (which is now *Yo* and is being resumed for

ıjoyment of teen-agers. If ɔu should like to learn how treasure-map (adults, too, ıd it fun!), order a sub-ɔtiption for *You* magazine ɔday. It is just $1 a year.

ithes to
nity Work

"Tithing spells success," ys Louis E. Meyer in his ɔoklet *As You Tithe so You ɔosper.* "Tithers are never ɔking aid—they are always ving it."

Many tithers are regularly ving aid to the Unity work ıd the many departments of nity School that are sup-ɔrted entirely by tithes and ve offerings. Two tithers in ew York write:

"My husband and I tithe, ıd we are inclosing our ɔnthly 'tenth' in the amount $159.71. We should like have this amount divided ually between Silent Unity d the Radio Department. It comforting to know that ent Unity's wonderful help as near as the telephone and we both get so much ıp from the 'Unity View-point' broadcast over Radio Station WMCA every morning here in New York."

Our blessings go out to these friends and to the many others who direct their tithes to the following departments of the Unity work: the Field Department, the Radio Department, the Training School, the Braille Fund, the Youth of Unity, the Good Neighbor Fund, Silent Unity, Silent-70, the Correspondence School, and the Unity Building Fund.

Reunite for
Lessons in Truth

Year after year thousands of Unity students unite in study and prayer during the week known as Lessons in Truth Week. At this time students read or reread Unity's basic textbook *Lessons in Truth,* by H. Emilie Cady,

and gain fresh inspiration from its beloved and familiar pages. One Truth student writes:

"The book *Lessons in Truth* arrived a week before the scheduled date for study

of it. I glanced through it and found it so fascinating that I read it right through. I can't begin to tell you what a wonderful thing it was for me. It seemed to clarify everything and to explain all the things I've always believed but wasn't sure why I believed them. I have used the affirmations and denials until they have become a part of me. We have two children who are constantly getting physical ailments that seem to have no logical cause. I have taught them some of the affirmations, and in the space of two or three weeks they have improved remarkably. We read parts of *Lessons in Truth* every day in our devotions. We surely could not get along without it now."

An announcement regarding Lessons in Truth Week, September 10-16, appears on the inside back cover of this magazine.

A Gift for Service Personnel

Wherever You Are God Is is the title of a new free booklet published by Unity. The booklet is designed for giving to men and women who are now serving in the armed forces.

Included in the booklet is Unity's "Prayer for Protection," which reads:

"The light of God surround
you;
The love of God infold
you;
The power of God protect
you;
The presence of Go
watches over you.
Wherever you are, God is!

Also included in the book
let are "The Prayer of Faith,
"My Hand in God's" (
poem), "You Are No
Alone" (an article), "Praye
for World Leaders," "Praye
for Peace," "The 23d Psalm,
"The 91st Psalm," and a num
ber of meditations fro
Daily Word.

Address your request fo
free copies of this booklet t
Unity School of Christianity
Lee's Summit, Missouri.

Universally Appealing

A student says: "You
Weekly Unity papers hav
helped me in so many ways
I am a college student, an
these lessons in Truth hav
brought new light into m
life."

You, too, will like *Weekl
Unity* with its eight pages o
practical help and inspiratio
so, if you are not already
subscriber, order *Week
Unity* for yourself toda
Fifty-two issues yearly for $

A DEVOTIONAL HOUR WITH YOUR CHILDREN

Parents of growing children, as well as Sunday-school teachers, often remark that the most difficult part of their job is to answer the children's questions about God and to explain the Christian teachings to them in ways they can readily grasp.

When these occasions arise, the *Unity Sunday-School Leaflet* can be a real help. The *Unity Sunday-School Leaflet* is a 4-page paper containing both the complete Bible text and the Truth interpretation of the International Sunday School Lessons for young people and adults, together with stories for children that bring the lesson down to the level of their understanding.

Both you and your children will benefit from the use of the *Unity Sunday-School Leaflet* in the home. In explaining the lessons to the children, the teachings will become clearer in your own mind; in hearing the simplified versions of the lessons printed in the *Leaflet,* the children will understand them more easily.

Let the *Unity Sunday-School Leaflet* be a part of your family devotional hour. It will be sent to you once a month in a package containing a lesson for each week, along with a "Teachers' Section" containing suggestions and helps for teaching the current lessons. The subscription price is $1 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Are You a "Sunday Christian"?

Unity DAILY WORD Will Help You to Use Truth EVERY Day!

Make Christianity more than a Sunday activity. Take it into every part of your life. Use it in your work and play as well as in times of quiet devotion. Let it work for you; lead you to new health, new happiness, greater prosperity.

DAILY WORD, Unity's monthly devotional magazine, helps you acquire the habit of using your religion wherever you go, in whatever you do. This convenient, pocket-sized magazine has a page for each day of the month, with a short Truth statement and a message on which to meditate for that day. Spending a few moments with DAILY WORD each morning will give you new strength, joy, and understanding with which to do your day's work.

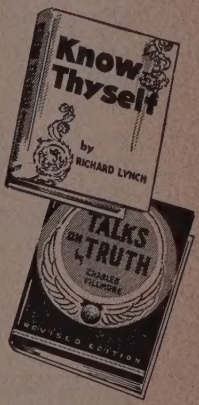
A whole year of DAILY WORD—365 daily lessons—is only $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

BOOKS FOR THE ADVANCED TRUTH STUDENT

by Three Favorite Unity Authors

KNOW THYSELF, by Richard Lynch—A discussion of what man is and what it is possible for him to become makes this book valuable reading for the advanced student. Each chapter contains positive Truth principles to help you gain greater health, happiness, and abundance.



TALKS ON TRUTH, by Charles Fillmore—This book is comprised of fourteen inspiring chapters, each concerned with the explanation of a Truth principle. Among the subjects Mr. Fillmore discusses are divine love, the Holy Spirit, eternal life, and the ministry of the Word.

WHAT ARE YOU?, by Imelda O. Shanklin—Miss Shanklin here presents new ways to approach the problems of life by explaining the meaning of life and your true relationship to God and the universe. Among the chapters included in this book are "Life Pays," "Your Objective," and "The Real and the Fictitious."

Each of these books is $1

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH"

Do you need help in facing your problems with quietness and confidence? Then the Prosperity Bank plan will help you, for it includes a practice drill in right thinking.

When you begin your day by quietly turning to God in prayer, you develop and increase your faith in Him. Seek the good you need, the prosperity you desire by building into your consciousness the truth that God is the source of all supply and there is no lack of any good thing. The daily use of the Bank drill will help you in establishing this consciousness and in bringing more good into your life. The Bank plan also gives you an easy way to share your blessings with others by saving for gift subscriptions for UNITY for your friends and loved ones.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

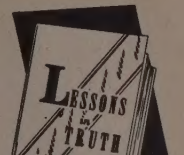
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-8-51

A DEEPER UNDERSTANDING

Can Be Yours!



Are you a person who is not as happy, as prosperous, as healthy as you should like to be? Are you inclined to believe that God has not heard your prayers or that He is "punishing" you for past mistakes? Then perhaps you need, above all else, a new and deeper understanding of God. This greater understanding can be yours by joining Truth students the world over in observing Unity's annual

LESSONS IN TRUTH WEEK

September 10-16

Simply by reading and studying for one week the basic Unity textbook *Lessons in Truth,* by H. Emilie Cady, you will gain a new conception of God that will enable you to change your attitudes toward life and equip you to meet it with victorious faith and confidence.

The book *Lessons in Truth* may be ordered from your local Unity center or direct from Unity headquarters. With each book ordered, you will receive a free copy of *The Lessons in Truth Study Guide,* a small booklet suggesting ways of getting the most out of *Lessons in Truth* and giving you an outline for each day's study. If you already have the book *Lessons in Truth,* the study-guide booklet (same as used in 1950) will be mailed to you free on request.

Lessons in Truth is $1 a copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
% The Library
Evanston, Ill U

CLEARNESS

Grace Noll Crowell

Life long I have loved clearness:
  A child's uplifted eyes
Filled with trust and candor,
  And the transparent skies
Clearing after storming;
  And evermore I keep
The memory of still water,
  Clear, cool, and deep.

I would have a conscience
  And a reasoning mind
Clear of strife and turmoil;
  I would seek to find
Words to make my meaning
  Clear for all to hear—
I would be God's channel,
  With that channel clear.

UNITY

AUGUST 1951